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Geo. O. Tyler 33°

TEXT-BOOK
OF THE
ANCIENT AND ACCEPTED SCOTTISH RITE
OF
FREEMASONRY
FOR VERMONT,

CONTAINING LESSONS TAUGHT IN ALL OF THE DEGREES FROM THE

FOURTH TO THE THIRTY-SECOND,
INCLUSIVE.

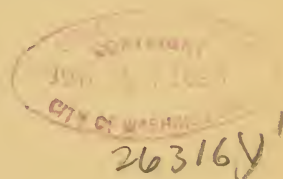
THE MATERIAL HAS BEEN TAKEN FROM THE WORKS OF
THE BEST AUTHORS, AND

COMPILED IN A CONDENSED FORM BY

DANIEL NORRIS NICHOLSON, 32°,

COMMANDER-IN-CHIEF OF VERMONT CONSISTORY.

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S.:P.:R.:S.:



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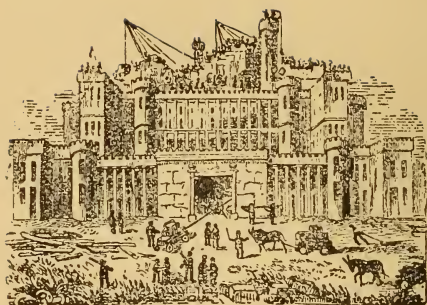
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TO ILLUSTRIOUS BROTHER,
GEORGE OTIS TYLER, 33°,
ACTIVE MEMBER AND GRAND CAPTAIN OF THE GUARD
OF THE
SUPREME COUNCIL
OF
SOVEREIGN GRAND INSPECTORS GENERAL
FOR THE
NORTHERN MASONIC JURISDICTION,
UNITED STATES OF AMERICA,
AND
PAST ILLUSTRIOUS DEPUTY OF VERMONT,
THIS WORK
is respectfully dedicated, as a token of sincere admiration for his
excellent qualities as a man and a Mason, and in recognition of his
untiring and successful efforts in establishing the bodies of the
ANCIENT AND ACCEPTED SCOTTISH RITE
IN THE
GREEN MOUNTAIN STATE.



KING SOLOMON'S TEMPLE.

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PREFACE.

In presenting this text-book to the Scottish Rite Masons of Vermont, the Compiler does not claim it to be original, but a volume of material taken from the works of the best authors, who have given the Brethren of the Rite the benefit of their incessant study, and practical familiarity with the exemplification of the work. For this, fraternal acknowledgment is here made.

In availing himself of this valuable instruction, it has been his intention to select the wisest and most important teachings and give them in a condensed form, supplemented by, and interspersed with, such explanations and connecting links as in his opinion would make the beautiful lessons taught in each degree so plain that "he who runs may read." He has endeavored to place the necessary monitorial information in such a limited space as will enable even the Brother who has the least time at his command, to learn the meaning of that which he passed through in the ceremonies of the degrees, and also to simplify the instruction to the candidate while being advanced.

There has been no attempt to describe the Lodges, Courts, Chapters or Colleges, or to explain the Jewels and Costumes of the officers, except so far as it has been necessary in order to bring out the true intent and purpose of the different grades.

Thanks are due and are hereby tendered to Illustrious Brother George Otis Tyler, 33°, Active Member and Grand Captain of the Guard of the Supreme Council for the Northern Masonic Jurisdiction, and Past Illustrious Deputy of this District, for his wise guidance and timely suggestions in the preparation of this work.

Trusting that this book will be of practical value, and meet the approval of the members of the Rite in this State, for whose use it is intended, and of Vermont Consistory, by the authority of which it has been printed, it is herewith courteously and fraternally submitted.

DANIEL NORRIS NICHOLSON, 32°,

Commander-in-Chief,

Vermont Consistory.

INTRODUCTORY.

That we live in an age of improvement and progression there is abundant evidence. Through the continued mercy of that wonderful Providence, that guards and cares for us so tenderly from infancy to age, we are permitted to go on from year to year, to meet again and again in friendly communion, and to behold that each succeeding year has been fraught with new political, social and moral developments for the better.

We have witnessed mighty displays of the power of mind over matter in the exposition of every science and art in the whole category of human knowledge.

We have been astonished at the wonderful strides of progress in almost every conceivable branch of human industry, reaching out its unsatisfied hand for the same material in substance but in more compact form, to take the place of that which has subserved its purpose well in time gone by, when not so much was required to be accomplished in so short a period, but by the use of which we cannot compete with the demands of the present. In the busy whirl of this enlightened age the average Mason has not the opportunity to wade through numerous pages of history in order to satisfy his inquiring mind upon any subject which is susceptible of explanation in fewer words. These facts have suggested the formulation and introduction of this work.

Ancient and Accepted Scottish Rite Masonry, not unlike Ancient Craft Masonry, wisely recognizes the right of every man to enjoy his own particular religion and political faith. On this principle it unites men of every country, sect and opinion.

The symbols and ceremonies envelop the great primitive truths known to the first men who lived, and illustrate and explain the principles of Christianity, leaving everyone to interpret them as seems to him most reasonable and right.

A belief in God, however, is one of the Ancient Landmarks of the Order, requiring no regulation or statutory law for its confirmation. Such a belief results from the very nature of the Masonic Institution, and is set forth in the rituals of the Order as one of the very first pre-requisites to the ceremony of initiation. This Divine Being, the Creator of heaven and earth, is particularly viewed in Masonry in his character as the Great Master Builder of the Worlds, and is hence Masonically addressed as the Grand Architect of the Universe.

The fundamental law of Masonry requires only a belief in God and in a future life, while it says, with peculiar toleration, that in all other matters of religious belief Masons are only expected to be of that religion in which all men agree. Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to unite around our common altar, and Masonry becomes, in practice as in theory, Universal.

EXPLANATORY.

A.:A.:S.:R.:

In the classification of the degrees of the Ancient and Accepted Scottish Rite, there are six series, not including that of Inspector General, or 33d degree.

THE FIRST SERIES

is composed of the three Symbolic Degrees: Entered Apprentice, Fellow Craft and Master Mason, which are conferred in Symbolic Lodges.

THE SECOND SERIES

is composed of the

ELEVEN INEFFABLE DEGREES.

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Buildings.
9. Knights Elect of Nine.
10. Knights Elect of Fifteen.
11. Sublime Knights Elected.

12. Grand Master Architect.
13. Royal Arch of Enoch.
14. Grand, Elect, Perfect and Sublime Mason, and are conferred in Lodges of Perfection.

THE THIRD SERIES

is composed of the

TWO HISTORICAL DEGREES.

15. Knight of the East and Sword.
 16. Prince of Jerusalem.
- And are conferred in Councils of Princes of Jerusalem.

THE FOURTH SERIES

is composed of the

TWO PHILOSOPHICAL DEGREES.

17. Knight of the East and West.
 18. Knight of the Rose-Croix de H-R-D-M.
- These are conferred in Rose-Croix Chapters.

THE FIFTH SERIES

comprises the Areopagus or the

ELEVEN HISTORICAL AND PHILOSOPHICAL DEGREES.

19. Grand Pontiff.
20. Grand Master of all Symbolic Lodges.
21. Noachite or Prussian Knight.

22. Knight of the Royal Axe.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Knight Commander of the Temple.
28. Knight of the Sun.
29. Knight of St. Andrew or Patriarch of the Crusades.

All of which are conferred under the authority of Consistories.

THE SIXTH SERIES

is composed of the

THREE CHIVALRIC DEGREES.

30. Grand Elect Knight Kadosh.
31. Grand Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

And are conferred in Consistories.

The Supreme Council of Sovereign Grand Inspectors General of the Thirty-Third and Last Degree of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America, is the Supreme power of the Rite.

It is founded upon, and governed by, the Regulations of 1762, the Constitutions of 1786, as modified, and the unwritten principles and Landmarks of Freemasonry.

While the three Symbolic degrees, viz : Entered Apprentice, Fellow Craft and Master Mason commence the Ancient and Accepted Scottish Rite, in this Jurisdiction all authority over them is waived by the Supreme Council, and they are exclusively administered by Blue or Symbolic Lodges under the direction of the Grand Lodge of each State. In foreign countries they are given in Lodges of Perfection, while here they are pre-requisites and must be received in a regular and legally constituted Symbolic Lodge before admission can be gained into the A.° A.° S.° Rite, as the fundamental principles of Freemasonry are there taught.

The First degree is typical of youth, the Second represents the stage of manhood ; while the former is directed in all its symbols and allegorical ceremonies to the purification of the heart, the latter is intended by its lessons to cultivate the reasoning faculties and improve the intellectual powers.

The Third degree is symbolic of old age, and the scope and aim of its ritual is to teach the immortality of the soul and the doctrine of the resurrection to a future life.

The legend recites the particulars of the tragic death of H.°A.° one of our Ancient Grand Masters, the capture and punishment of his assassins, the recovery of his body, the burial, and the erection of a monument to mark his resting place.

The *Ineffable degrees*, begin with the 4th or Secret Master and conclude with the 14th or degree of Perfection, the history of which reiterates practically what we have learned in the second section of the 3d degree with reference to H.:A.:. It continues the period of mourning, unfolds the mystery as to whom took the place of the Master Builder made vacant by his death, after the period of mourning had passed, to forward the completion of the Temple, and recites many other important particulars.

In the *Ineffable degrees* every lesson taught is connected directly or indirectly with our dearest interest in this or in a future world. The whole system tends to promote the glory of God and the good of mankind.

In the *Symbolic degrees* these things are taught generally. In the *Ineffable* and *Sublime degrees*, in detail. These degrees are called Ineffable because they treat of the Ineffable name of the Great Jehovah and of His Ineffable essence. Every one of them inculcates a moral lesson and the practice of some particular virtue.

“No body of the Ancient Accepted Scottish Rite can be closed without passing the Box of Fraternal Assistance, and any member wishing to retire before being called upon by the Grand Hospitaller must deposit his contribution in the box which is provided and placed near the seat of the Junior Warden.”

“The amount collected is under the immediate charge

of the Grand Hospitaller or Almoner, and is dispensed by him with the consent of the presiding officer,—first to a worthy distressed Brother; or if there be none such, then to some needy and deserving profane; in either case not permitting the recipient to know from what source the relief comes.”

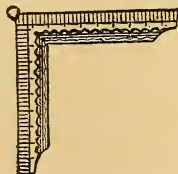
Nor can any of the bodies be opened or closed without the presiding officer reciting or reading the formula, Article 100 of the Constitutions of the Supreme Council, “To the glory of the Grand Architect of the Universe etc., etc.”





FIRST SERIES.

The degrees of Entered Apprentice, Fellow Craft, and Master Mason, are conferred in Symbolic Lodges, and reference to them here is not deemed essential.





* * * * *

“And now abideth faith, hope, charity, these three ;
but the greatest of these is charity.”

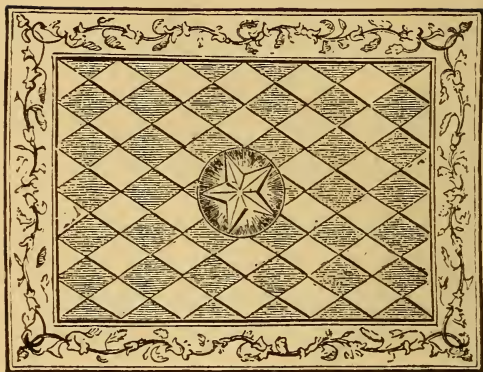


SECOND SERIES.

The Ineffable Degrees, 4th to 14th,
inclusive.

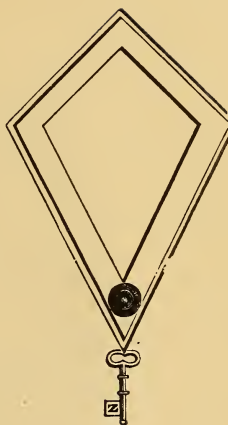
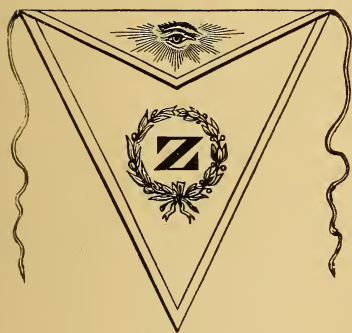


MOSAIC PAVEMENT.

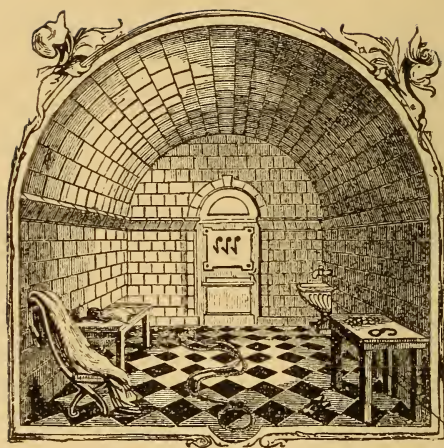


The Mosaic Pavement is an old symbol of Freemasonry. It is met with in the earliest rituals of the last century. It is classed among the ornaments of the Lodge in combination with the Indented Tessel and the Blazing Star. Its parti-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

FOURTH DEGREE.



Secret Master.





THE FOURTH DEGREE.

SECRET MASTER.

The Lodge of Secret Masters represents the Holy Place or Sanctuary of the Temple.

We are taught as Secret Masters the duty of secrecy or silence and fidelity.

This degree originated immediately after the assassination of Hiram, the builder.

The King of Israel selected seven of the most worthy and expert brethren Master Masons, to guard the Sanctum Sanctorum, and called them Secret Masters.

Adoniram was instructed to cause to be erected a tomb or obelisk of white and black marble wherein were deposited the embalmed remains of our lamented Grand Master H. A. The white marble to denote his innocence and purity, and the black, the untimely death of him we mourn.

No working tools are used in this Lodge for the reason that the labors on the Temple were suspended after the death of Hiram the builder.

The candidate in this degree represents one who by wisdom, fidelity and zeal, seeks to gain admission into the

secret vault and view some of the treasures and contemplate the pillar of beauty. To do this he must gain the favor of the guardians of the Sanctum Sanctorum, in assuring them that he is capable of performing the duty of Secrecy and Silence. He is also taught the important lesson, that no man should aspire to that for which he is unfitted, nor assume a burden which he cannot bear, neither should any assume duties lightly and afterwards neglect them.

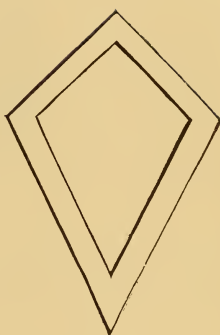
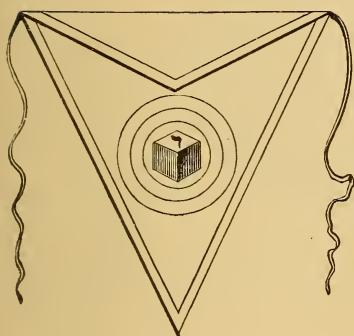
Freemasonry is an allegorical system. Every doctrine and ceremony has its mystical reference. The true Mason will not rest satisfied with mere ceremonies which in themselves are cold and heartless, but will study to comprehend their mystical signification.

We, as Ineffable Masons retain and continue to practice these signs and symbols, because we believe they work closer into our hearts than words and prompt us to a more faithful performance of duty.

Duty is with us always inflexible as fate. It rises with us in the morning, and watches by our pillow at night. In the roar of the city and in the loneliness of the desert, duty is as imperative as destiny.

Having by zeal, fidelity and constancy gained admission into the Secret or Holy Place and received the favor of viewing some of the treasures, we must never neglect duty if we expect to gain an entrance into the Holy of Holies, prepared for us from the foundation of the world.

FIFTH DEGREE.



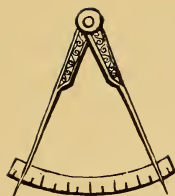
Perfect Master.

“ I am the agent of a Higher power to give life and to take it away.”



* * * * *

“ The soul’s dark Cottage, battered and decayed,
Lets in new light through chinks that Time has made.
Stronger by weakness, wiser men become
As they draw near to their eternal home :
Leaving the old, both worlds at once they view
That stand upon the threshold of the new.”



FIFTH DEGREE.

PERFECT MASTER.

The solemn ceremonies of this degree, are intended to represent and recall to mind the grateful tribute of respect we owe to the memory of a departed worthy brother.

The battery is four raps and denotes life, death, virtue and immortality.

The clothing is a black robe and hood drawn over the head, apron, collar, jewel and white gloves, bordered with black.

The ceremony was originally established to commemorate the death of our Grand Master H.:A.:, whose labors at the building of the first Temple and whose tragical death furnish so much of the mystical knowledge of Ancient Craft Masonry.

It is retained by us that it may be improved as a lesson, both useful and instructive. Let us look forward to brighter scenes, when our deceased Brother, who had been smitten down by the resistless hand of death, shall be raised

from his prostrate state at the word of our Supreme Grand Master, and admitted into the Perfect Lodge above.

It was sometime after the death of our Grand Master H. A. before King Solomon was informed that the body was found.

The perpetrators of the horrid deed were not at this time discovered and it was not certain but that they might have the hardihood and effrontery to mingle with the Brethren, and seem to join in the general grief, in order to better conceal their guilt and prevent suspicion. King Solomon, being anxious to ascertain the truth of the matter, caused a muster of all the workmen to be made, but the assassins did not appear.

King Solomon was, however, happy to have the poor consciousness of having found the precious remains of so great and good a man as H. A. and having an opportunity of paying a just tribute to his memory, and ordered the noble Adoniram to make suitable arrangements for his interment, and to furnish a plan for a superb tomb or obelisk of white and black marble. The plan was accepted and the work finished. On examination K. S. was struck with astonishment and admiration. He raised his eyes and hands to heaven and exclaimed, "It is accomplished and complete?"

In this grade the Lodge of Sorrow is held, and the funeral ceremonies of all of the Sublime degrees are per-

formed. In the preceding degree, our travels were to remind us of the journey of human life in which Freemasonry is an enlightened and beautiful path. Our present march is gloomy. Our Grand Master is no more. Death reigns in all the portions of our time and calls upon us to look and see how Time is ever preparing the grave where we must lay our sins and our sorrows. Death summons away in the midst of his usefulness, many a beloved Brother of our Craft.

We behold his sun at meridian and rejoice at its brightness, but alas! it soon sets and the evening shades of existence close around him forever.

Let us then imitate the example of our Illustrious Grand Master H. A., and by a wise and virtuous life make the best preparation for a peaceful death.

* * * * *

“Once, when full of life, he never

Proved unfaithful to our laws ;

Zealous, like him be we ever,

To promote the glorious cause.”

* * * * *

“Behold how swiftly the sands run and how rapidly
our lives are drawing to a close.”

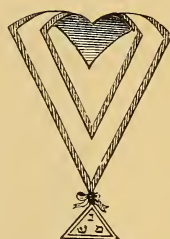
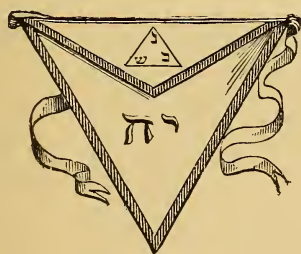
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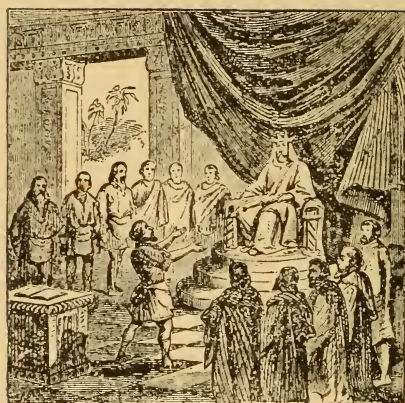
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“To every man upon this earth
Death cometh soon or late ;
And how can man die better
Than facing fearful odds
For the ashes of his fathers
And the temples of his gods ?”

SIXTH DEGREE.



Intimate Secretary.



K.:S.:AUDIENCE CHAMBER.



SIXTH DEGREE.

INTIMATE SECRETARY.

The legend of this degree relates to an incident which occurred in King Solomon's Audience Chamber, which the Lodge represents, upon the supposition of the King of Tyre that a spy or eavesdropper had been stationed to watch his movements at the time of his complaint that the King of Israel had violated his promise. The life of the supposed spy was saved by the intercession of King Solomon, and upon examination, his zeal and trustworthiness, were rewarded by his becoming the witness to a new compact.

The ceremony is exciting, and impressive of the lesson intended to be taught, viz: that we should be ever careful never to offend a brother by prying into his secrets; that, Masonically speaking, eavesdropping is criminal, and "a soft answer turneth away wrath."

The history of the degree informs us that K.:S.: had covenanted with H.:K.: of Tyre to furnish him measures of oil and honey, besides the grant of twenty cities, in exchange for timbers hewn in the forest of Libanus, as well as for the

stones hewn in the quarries of Tyre, for use in the building of the Temple.

King Hiram wept to see the cities and found barren and sandy soil, almost unpopulated, the few that remained being a rude and uncultivated class. He determined to go in person to Jerusalem and expostulate with K.·.S.·.for breaking the spirit of his promise.

Arriving at Jerusalem he entered the palace without waiting to be announced, angrily passing the guard into the Audience Chamber, where he found K.·. S.·. mourning over the death of H.·.A.·. Joabert, the favorite of K.·.S.·., newly appointed Lieutenant of the Guards, seeing King Hiram enter in such rage, and not knowing him, approached the door to be ready to defend his master should there be occasion. He was seen by King Hiram, who, thinking him a spy, seized and would have slain him but for the interference of his own sovereign.

King Solomon explained to King Hiram that he had intended to rebuild the cities and to furnish the fields with husbandmen before giving them to him. He also informed him that of all the favorites and lords of his court, Joabert had always evinced the warmest attachment to his person, and that the indiscretion he had been guilty of was not to gratify idle curiosity, but to watch over his safety and interest.

The K. of T. pardoned him and the two kings renewed their alliance, which was to be perpetual, with mutual promises of fidelity, and Joabert was selected confidential secretary in place of H. A., deceased. From this circumstance originated the degree of Intimate Secretary.

Thus we are taught to be zealous and faithful—to be disinterested and benevolent—to act the peacemaker in case of dissensions, disputes and quarrels among our brethren, and to beware of eavesdropping.

* * * * *

“ Ah, when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year.”



“No man need covet the office of Judge, for in assuming it he takes upon himself the most serious and oppressive responsibility.”

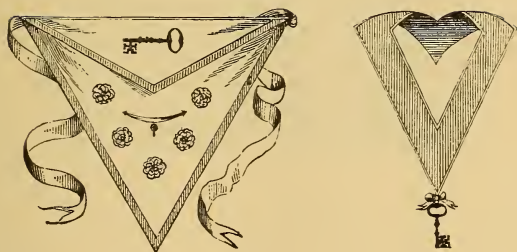
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“Let the unjust Judge tremble, for God will smite him with the sharp sword of his wrath. Let the unqualified, who usurps the seat of judgment, remember the fate of those who laid unholy hands upon the Ark, and were smitten with God’s anger for their presumption.”

* * * * *

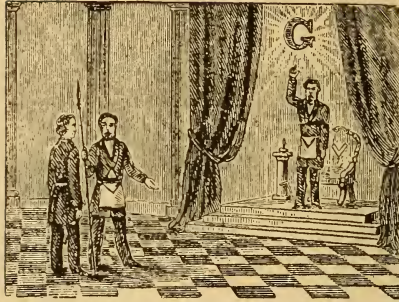
“Respect not persons in judgment but listen to the humble as well as the great. Fear God for judgment is His.”

SEVENTH DEGREE.



Provost and Judge.

MIDDLE CHAMBER.



“There were three stories of side chambers built around the Temple on three sides ; what, therefore, is called in the authorized version a Middle Chamber was really the middle story of those three.”

In this grade it is symbolically used as the proper place in which to instruct candidates for advancement.

SEVENTH DEGREE.

PROVOST AND JUDGE.

The Lodge represents the Middle Chamber of K.:S.: Temple, and the degree teaches justice.

Tradition informs us that K.:S.:, after the death of G.: M.: H.:, in order that justice might be administered among the workmen of the temple, their complaints heard, and their disputes be decided, appointed Seven Provosts and Judges, to adjust their demands and settle their disputes and differences. Tito, Prince of Herodim, Chief Provost and Judge, Adoniram, Abda, his father, and four others constituted the tribunal.

This, with the three preceding grades, covers the period of mourning for the Grand Master Hiram, the builder.

The moral of this degree may be best stated by a quotation from Holy writ: "Judge not, lest ye yourselves be judged; for whatsoever judgment ye measure unto others, the same shall in turn be measured unto you."

That is, we should imitate the example of H.:A.: and judge wisely, having charity for the unfortunate, giving them the benefit of every extenuating circumstance. Then we shall call down upon ourselves only that which will be comforting in a trying hour.

The necessity for a court of judges did not exist until after the death of the Grand Master Hiram, as the number

of difficulties and dissensions among the workmen was not so great, and judgment was arrived at by the ready decisions of Hiram, in which all quietly acquiesced.

As members of the order of Provost and Judge it is our especial duty to render justice to all, to hear patiently, remember accurately, and weigh carefully the facts.

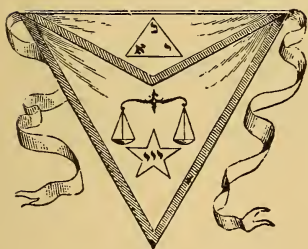
There are two kinds of injustice ; the first, of those who offer an injury ; the second, of those who have it in their power to avert an injury from those to whom it is offered, and yet do it not.

Brother Masons should treat their Fellows who go astray—not with bitterness, nor yet with good natured easiness nor worldly indifference, but remember that it becomes not frail and sinful humanity to be vindictive toward even the worst of criminals.

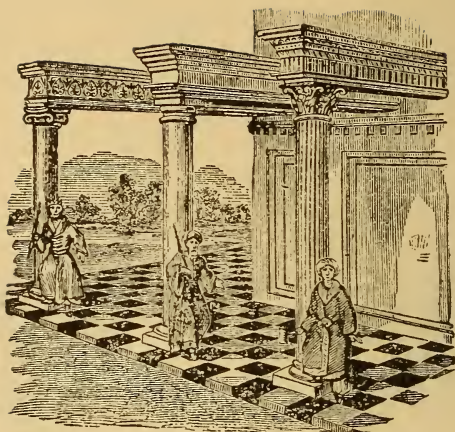
We should beware of injury to our neighbor. If we have wronged another, we may grieve, repent, and resolutely determine against such weakness in future ; we may so far as it is possible, make reparation. This is well. The injured party may forgive us according to the meaning of human language, but the deed is done, and all the powers of nature, were they to conspire in our behalf, could not make it undone ; the consequences to the body, the consequences to the soul, though no man may perceive them, are there written in the annals of the past and must reverberate throughout all time.

Finally, as true Masons and Judges let us always remember the injunction : “Thou shalt not respect the person of the poor, nor honor the person of the mighty ; but in righteousness shalt thou judge thy neighbor.”

EIGHTH DEGREE.



Intendant of the Buildings.



THE TEMPLE UNFINISHED.

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EIGHTH DEGREE.

INTENDANT OF THE BUILDINGS.

The history of the degree refers to the unfinished Temple and recites, that the death of Hiram, the Chief Architect, threw the workmen into confusion and for a time the construction of the building was stopped, for want of plans and an expert director of the work. The period of mourning having passed, K.S. determined to appoint five superintendents, who had been pupils of Hiram, one for each of the five departments of architecture.

Adoniram, the son of Abda, was selected as the president of the Board of Architects, the others being Joabert, a Phoenician, the chief artificer in brass, Stolkin, a Hebrew, chief carpenter, Selec, the Giblemite, chief stone mason, and Gareb, a Hebrew, chief worker in silver and gold, and chief engraver, and under their supervision the building progressed.

This grade teaches Charity and Benevolence. It abounds with lessons of these two virtues.

“Thou shalt not oppress an hired servant or a laboring man that is poor and needy.” “Thou shalt be kind to the fatherless and widow.” In short the lessons are embodied in its name, “*Intendant of the Buildings.*”

Intendant is to direct one's thoughts to a thing, one who has the charge, oversight, direction or management of some public business.

Then as the five superintendents had the oversight and management of the work and directed their particular attention to the buildings, so should we each direct our special attention to building a character for ourselves that will stand the most severe test, by exercising and propagating charity and benevolence, educating the poor orphan, comforting the sick and distressed, and providing refuge for the unfortunate.

This would be indeed erecting a Temple not made with hands and dedicating it to the Grand Architect of the Universe, thus emulating the same spirit, fortitude and resolution possessed by our Grand Master Hiram, who preferred his integrity to his life.

The number five is intended to remind us of the five points of fellowship; that we are to go on a Brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in our supplications to the Deity; to clasp him to our heart and protect him against misfortune and slander; to uphold him when about to stumble and fall, and to give him prudent, honest and friendly counsel.

Such are the duties we are especially to observe and to teach to others, for they are the first ordinances of Masonry.

Step by step we must advance towards perfection. Each Masonic degree is meant to be one of those steps ; each is a development of a particular duty, and in the present one we are taught charity and benevolence. With these two virtues we can best prepare for that future which we hope for.

The law of our being is love of life, the love of the earth as the garden on which the Creator has lavished such miracles of beauty—the place for the exercise of the noblest passions, the loftiest virtues, and the tenderest sympathies. This is the charity or love taught in this degree ; for God Himself is love and every degree of charity that dwells in us the participation of the divine nature.



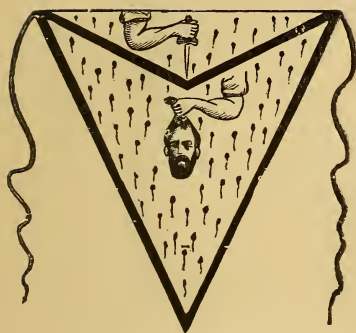
OUTER DOOR.



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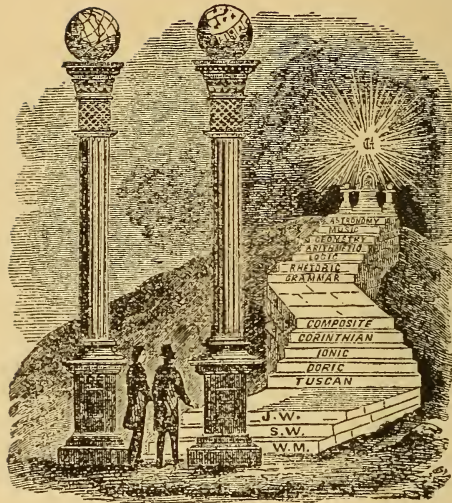
“The door for the Middle Chamber was in the right side of the house.”

NINTH DEGREE.



Knights Elect of Nine.

INNER DOOR.



* * * * *

“And they went up with winding stairs into the middle chamber.”

We are informed that the steps of this winding staircase commenced at the very entrance to the Temple, that is as soon as the outer door was passed the winding stairs appeared leading to the inner door of the Middle Chamber.

NINTH DEGREE.

KNIGHTS ELECT OF NINE.

This body is styled a Chapter and consists of nine members, who represent the first Nine Knights Elect.

It was established to reward the fidelity and zeal of one of the favorites of the King of Israel, who was first to detect and bring to justice a craftsman who had been engaged in an execrable deed.

The great purpose of the degree is to inculcate and illustrate this lesson, viz : that we should be careful how we allow ourselves to be led away by an excess of zeal even in a good cause, to inflict as an individual the punishment justly due for the violation of human and divine laws.

It originated after the death of the Grand Master. The assassins having made their escape, a great assembly of Masons was convened by King Solomon to consult as to the best means of discovering and apprehending them.

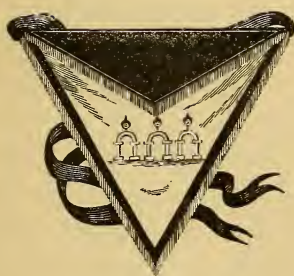
Their deliberations were interrupted by the entrance of a herdsman who demanded to speak with the King. On being admitted to an interview, he informed King Solomon that he had discovered persons concealed in a cave near the Coast of Joppa, answering the description given of the traitors, and offered to conduct those whom the King should select to the place of their concealment.

King Solomon in order that no offence might be given, ordered a selection of nine Brethren by lot and among them was the favorite of King Solomon, who being more ardent than the rest rushed ahead of the others with the herdsman, and on reaching the cavern stabbed the assassin in the head and heart while asleep, with a dagger which he found at his feet. The assassin had only time to say "Necum" [pronounced Nay-coom], or "vengeance is taken," and expired.

When the other eight arrived at the spot the avenger informed them that he had slain the assassin of our Grand Master. He then severed the head from the body, and with that in one hand and the dagger in the other, with the eight returned to Jerusalem, and in his zeal rushed without ceremony into the presence of K.:S.:

The King at first was very much offended that it had been put out of his power to take vengeance, in presence of, and as a warning to, the rest of the workmen, and ordered his guards to put his favorite to death; but through the intercession of his brethren he was pardoned for his zeal, and K.:S.: established the grade of "*Knights Elect of Nine*," and conferred it upon the nine companions.

TENTH DEGREE.



Knights Elect of Fifteen.

SEA-COAST OF JOPPA.



* * * * *

“ At the first hour of the night, the Favorite of King Solomon and eight others, conducted by the stranger, travelled onward through a rough and dreary country toward the sea-coast of Joppa.”

TENTH DEGREE.

KNIGHTS ELECT OF FIFTEEN.

This degree is the continuation of the Ninth degree or "*Knights Elect of Nine*," and recounts in detail the mode of the arrest and punishment of the other two assassins of our G.·M.·H.·.

It reminds us that the unerring eye of Justice will discover the guilty, and that they will suffer the punishment their crimes deserve.

It originated from King Solomon's selecting fifteen Masters, among whom were the nine who had been in the cavern, about six months after the discovery of the first assassin, and sending them to Gath in search of the other two assassins, where he had been informed they were thought to be. After five days search they were found cutting stone in the quarry of Ben Dekar.

They were immediately seized, bound in chains and taken to Jerusalem and put in prison, and the following morning received the punishment which their crime deserved.

The moral of this degree is the same as of the degree which precedes it. This grade is also devoted to the cause of the oppressed against the oppressor and of toleration

against intolerance; that is to the cause of human freedom, corporal and mental, against tyranny exercised over the soul or body. It teaches that ambition and fanaticism, enslavers of mankind, are overthrown and dispelled by the sword of justice.

The assassins of H.'.A.', whose capture and execution are recounted, are the symbols of those special enemies of freedom of the body and the soul.

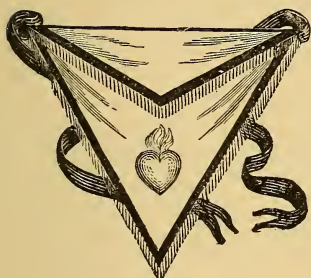
To the objects of this degree we have all irrevocably consecrated ourselves, and whenever in our presence a Chapter is opened we shall be most impressively reminded of our solemn vows here taken at our sacred altar.

* * * * *

“Cut off even in the blossoms of my sin,
Unhousell'd, disappointed, unaneled,
No reckoning made, but sent to my account,
With all my imperfections on my head.”

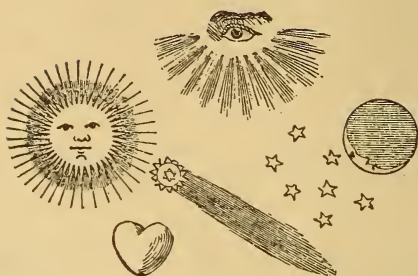
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ELEVENTH DEGREE.



Sublime Knights Elected.

ALL-SEEING EYE.



The All-Seeing Eye is a Symbol of God manifested in His guardian and preserving character to which Solomon alludes in the Book of Proverbs when he says : "The Eyes of Jehovah are in every place beholding the evil and the good."

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It is a symbol of the Omnipresent Deity Whom the *Sun*, *Moon* and *Stars* obey, and under Whose watchful care even comets perform their stupendous revolutions. It pervades the inmost recesses of the human heart and will bless the good and punish the wicked as they deserve. Of which the detection and putting to death of the assassins of our Grand Master H. . A. . is an example.

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THE ELEVENTH DEGREE.

SUBLIME KNIGHTS ELECTED.

This Lodge is also called a Chapter, and is the third of the *Elu* or *Elect* degrees. It is intended to emblematically illustrate the reward conferred by K.: S.: upon twelve of the Knights Elect of Fifteen who were instrumental in bringing to justice the assassins of the Master Builder Hiram, morally teaching us to be earnest, honest and sincere, and protect the people against illegal impositions and exactions.

The twelve were selected by ballot, putting the names of the whole fifteen in an urn so that no offence might be given. The first twelve that were drawn K.: S.: formed into a Chapter and made them governors over the twelve tribes of Israel. He gave them the name of Emmeth, which is a Hebrew word signifying a true man. He exhibited to them the precious things which were deposited in the tabernacle.

These last three degrees constitute what are called the *Elu* degrees of the Ancient and Accepted Scottish Rite, or the degrees of the *Elected*. They form a particular system of Masonry and are to be found in every Rite.

In the York Rite the *Elu* or *Elect* is incorporated in the Master Mason's degree. In the French Rite they

constitute a separate degree, called *Elu*, and forming the 4th degree.

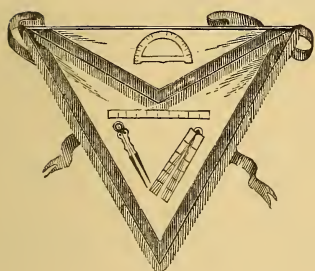
But in all the Rites the purport is the same—to give details of the detection and punishment by chosen or elected Brethren, of those murderers who first stained the escutcheon of Freemasonry by an atrocious crime, thereby satisfying justice, vindicating the majesty of the law, and purifying the land of the innocent blood shed in the Temple, and teaching us that our deceased Brother and revered Master should be unto us the symbol of virtue, integrity and truth.

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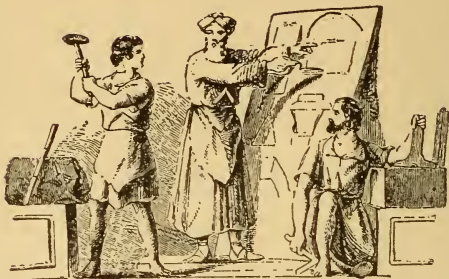
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TWELFTH DEGREE.



Grand Master Architect.

GRAND MASTER ARCHITECT.



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The implements of a Grand Master Architect teach the following :

“ Life and time are but a point in the center of Eternity ; while the circle of God’s attributes is infinite.”

* * * *

“ We should multiply our good deeds, divide that which we can spare of our substance among those who need it more than we and extract the good that is intended to benefit and bless us from the reverses and calamities of life.”

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“ We should strive to grasp and solve the great problem presented by the Universe and involved in our existence; to know and understand the lofty truths of Philosophy, and to communicate freely of our knowledge unto others.”



TWELFTH DEGREE.

GRAND MASTER ARCHITECT.

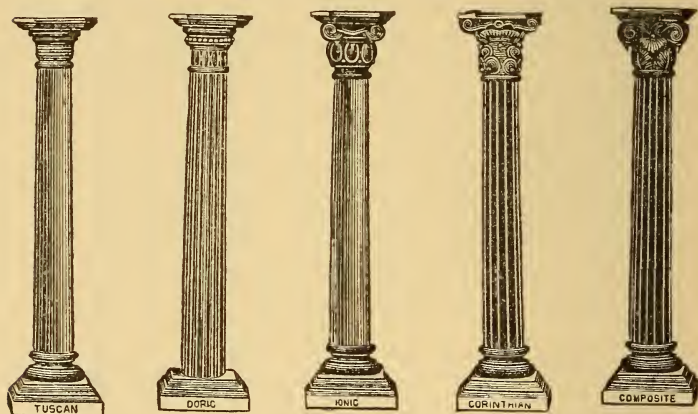
Bodies of this degree are styled Chapters. The degree is alleged to have been established as a school of instruction for the more advanced workmen of the Temple and to reward those more eminent in science and skill.

It also partakes of a scientific nature in which the rules of Architecture and the connection of the Liberal Arts with Masonry are dwelt upon similarly to those of the Fellow Craft degree in Blue Lodge Masonry.

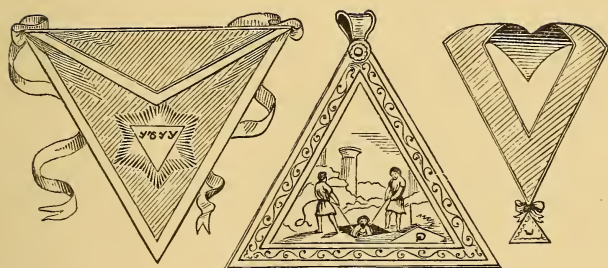
It requires the Neophyte to be thoroughly qualified, intellectually and morally, and teaches him that virtue is as necessary as talent to every *Grand Master Architect*. It took its rise at the time when K.: S.:, after the murderers of the Master Khurum Abai had been discovered, apprehended, tried and punished, rewarded the superior and eminent science and skill of Adoniram, who for a time had been chief of the five Intendants, by making him Chief Architect of the Temple, with the title of

Grand Master Architect. Afterward the title was conferred upon other Princes of the Jewish Court as honorary, the other four intendants being the first to receive it.

As time passed on Freemasons ceased to work with the tools of the laborer, the square, level, plumb and trowel, as well as those of the Architect and the Geometrian, and we no longer occupy ourselves with geometry and mathematics as sciences, nor expect of our initiates a knowledge of their problems, or even their terms; but by means of the morality of Masonry, we advance toward its philosophy drawing symbolical meaning from the instruments and emblems of the Order.



THIRTEENTH DEGREE.



Knights of the Ninth Arch.

“The Lord is great in Zion. Let all the earth praise Him for His great and terrible name ; for it is holy.”

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“He spoke from the cloudy pillar and from the fire ; and from the depth came forth the riches of secret places.”

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“His eyes are upon the ways of man and he seeth all his doings.”

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“Mark the perfect man and behold the upright, for the end of that man is peace.” “Mine eyes shall be on the perfect man,” saith the Lord. “The perfect of the land shall dwell with me ; they shall walk in my name and serve me forever.”

THIRTEENTH DEGREE.

KNIGHTS OF THE NINTH ARCH.

This Chapter of the Royal Arch of Solomon represents the audience chamber of K.:S.: The degree forms the climax of Ineffable Masonry, and is the Key Stone of the Arch.

It discovers that which is revealed in the succeeding degree. The dark clouds and mists that have hitherto veiled the sacred mysteries, now begin to be dispelled ; the glorious dawn illumines the East with its bright effulgence, and its rays penetrate into dark and hidden places.

The shaded beauties of the Sacred Words that have been hitherto revealed and the lessons of virtue that have so gradually been inculcated, receive a climax, and culminate in the development of the great mystery of Ineffable Masonry, viz : the finding of the Ineffable Name which was engraved by Moses upon a plate of gold and deposited in the Ark of the Covenant. Its true pronounciation was soon lost, but the Word remained in the Ark, which was lost in the battle of Othniel against the King of Syria, those who bore the Ark being slain.

Tradition informs us that after the battle, the men of Israel searching for the Ark were led to it by the roaring of a lion, which, crouching near by, had guarded it, holding the golden key in its mouth ; upon the approach of the

High Priest and Levites he laid down the key and withdrew. Hence, upon the golden key worn by the Treasurer you see the initials of these words, "*In arc leonis verbum inveni.*" (In the lion's mouth I found the Word.)

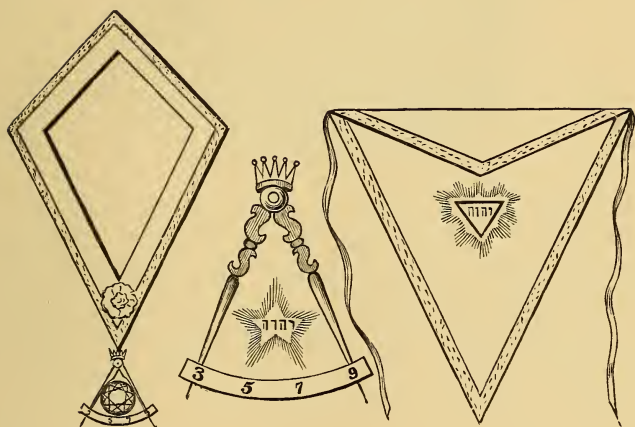
David intended to build a Temple to God, but bequeathed the enterprise to Solomon, his son, who erected it upon Mount Moriah, and under it he built a secret vault, the approach to which was through eight other vaults and through a long and narrow passage under the King's Palace.

In the ninth apartment was placed a twisted column of white marble on which it was intended to place the Ark, and in this apartment K. S. held his private conferences with King Hiram of Tyre and H. A., they only knowing the way by which it was approached.

K. S. proposed to erect a Temple of Justice, and selected as a site the spot where Enoch's Temple had stood and directed that the fallen columns and rubbish be removed. Gibulum, Joabert, and Stolkin were selected to survey the ground and lay off the foundations.

This degree is so intimately connected with that which succeeds it as to appear like a section of that degree, and whatever is left blind in this will be made plain in that. We should, therefore, wait patiently for the promised revelation, and by our zeal and eminent services receive the reward in due season.

FOURTEENTH DEGREE.



Grand Elect Perfect and Sublime Mason.

PLANTING THE SPRIG OF ACACIA.



The Sprig of Acacia is capable of three explanations. It is a symbol of Immortality, of Innocence and of Initiation. Thus, in this one symbol we are taught that in the initiation of life of which the Initiation into the third degree is simply emblematic, Innocence must for a time lie in the grave, at length, however, to be called by the Grand Master of the Universe to a blissful Immortality.

Combine this with the recollection of the place where the Sprig of Acacia was planted—Mount Calvary—the place of Sepulture of Him Who “brought life and immortality to light” and Who is designated in Masonry as He is in scripture as “the Lion of the tribe of Judah,” and remember too that in the mystery of His death the wood of the Cross takes the place of the Acacia, and we have a beautiful suggestion of all the mysteries of Life and Death, of Time and Eternity, of the Present and of the Future.

FOURTEENTH DEGREE.

GRAND ELECT PERFECT AND SUBLIME MASON.

The history of this degree explains that which was not revealed in the preceding degree. It is strongly allied to the Royal Arch degree in York Rite Masonry.

The Lodge represents the secret vault under the Sanctum Sanctorum, in which is placed the pillar of Beauty, and on this the Holy four-letter name.

It reveals the tetragrammaton, completes the construction of the Holy Temple, and narrates the destruction of both the Temple and city of Jerusalem by Nebuchadnezzar, King of Babylon, the carrying away of the people captive to Babylon, and the removal of all the Holy vessels.

After the death of H.·A.· the two Kings ceased to visit the Ninth Arch or vault, resolving not to do so until they should select one to fill his place, and that, until that time, they would make known the Sacred Name to no one.

After Adoniram, Joabert and Stolkin had discovered the cube of agate and the mysterious name, and had delivered the cube of agate to K.·S.·, the two Kings determined to deposit it in the secret vault, permit the three Masters who discovered it to be present, make known to them the true pronunication of the Ineffable Word, constitute the last

degree of Ancient Craft Masonry and term it "*Grand Elect Perfect and Sublime Mason*," and from this incident originated this degree. The cube of agate was so deposited.

The secret vault was thereafter called Sacred Vault, and was originally built by H.°.A.°. None but *Grand Elect Perfect and Sublime Masons* knew of its existence or knew other than the substituted word—which we are taught in the third degree shall be used until future ages shall find out the right. Hence this degree is the cap sheaf of Ancient Craft Masonry, as it makes the revelation looked for in all of the preceding grades.

The Temple was completed in the year 3000, and its completion was celebrated with great pomp and splendid magnificence. When the singers and trumpeters were to make one sound in praise and thanks to the Lord, the Temple was filled with a cloud and the name was fully pronounced.

* * * * *

Thus far the wise King of Israel behaved worthy of himself and gained universal admiration; but in process of time his understanding became impaired; he grew deaf to the voice of the Lord and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the

Temple by offering incense to the idol Moloch, which only should have been offered to the living God.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar to take vengeance on the kingdom of Israel; he accordingly sacked the city of Jerusalem, razed its walls and destroyed that superb model of excellence, the Temple. The people were carried away captive and the conquerors took with them the vessels of gold and silver.

After this some of the Grand Elect Masons bethought themselves of the Sacred Vault and the inestimable treasure it contained. Repairing to the ruins of the Temple at night they found that the way which led to the vault had not been discovered, nor the slab of marble which covered it disturbed; but upon it they found the dead body of Galaad, an eminent Brother and chief of the Levites who had been intrusted with the custody of the Sacred Vault.

During the ceremony a gold band or ring is presented to the candidate, to be worn as a symbol of the alliance he has contracted with virtue and the virtuous. On the inside is the inscription "*Mors non disjungat quid virtus conjungit*" (whom virtue unites death cannot separate.) The ring is an emblem of Eternity, and with the inscription symbolizes the eternal nature of virtue with which he is irrevocably allied and in covenant.

The valor and fortitude of Elected Knights was admired by all, and many became desirous of being initiated. On being found worthy they were admitted, and thus the Royal Art has met the approbation of great and good men, and has been diffused to the worthy through a succession of ages until the present day.

And all not only make the discovery of the lost Word, but have been and are still taught that they should cultivate ardent zeal, affection and charity, that their actions should be as open as the full blaze of the noon-day sun, and their charity as diffusive as its beams; that they should endeavor to be adorned and rich in the many virtues and qualities which are represented in the symbolism of the degree.

We should seek wisdom, which the wisest Kings have said is better than fine gold; and have a lively faith in that which is represented by the color green, as well as the traditional sprig of acacia. "A belief in the immortality of the soul."

Finally, we should possess that constancy, fidelity, firmness and decision of character, that shall ever forbid the worship of idols or any departure from the true faith, and prompt us to follow the example of our Grand Master H.° A.° in his fidelity to the one true and ever-living God.

THIRD SERIES.



Historical Degrees, 15th and 16th.

* * * * *

“Henceforth you will work with the sword in one hand
and the trowel in the other.”

* * * * *

CROWN OF KING DARIUS.



And King Darius said, "Great is Truth and mighty above all things."

* * * * *

"Arise, Oh Lord ; and have mercy upon thy Zion, for the time to favor her, yea, the set time is come. Stir up the heart of the King Thy servant ; for it is written, "The heathen shall fear the name of the Lord and all the kings of the earth Thy glory."

* * * * *

"God speaketh once—yea—twice but man perceiveth it not. In a dream—in a vision of the night—when deep sleep falleth upon men, then He openeth the ears of men, and sealeth their instruction."

* * * * *

THIRD SERIES.

THE HISTORICAL DEGREES.

It will be remembered that the *Ineffable degrees*, or the degrees conferred in Lodges of Perfection, completed the first Holy Temple, and narrated the destruction of both it and the city of Jerusalem, together with the death of K.: S.:

The *Historical degrees* are those conferred in Councils of Princes of Jerusalem, viz: “*Knights of the East and Sword*,” and “*Prince of Jerusalem*,” and relate to the building of the second Holy Temple, under the authority given by King Cyrus, and his successor, King Darius.

Originally, it was the province of every Council to inspect and watch over with due care and fidelity Lodges of Perfection, and to see that their work was done in conformity with the Regulations and Landmarks of the order. This duty has never been abrogated, but is seldom exercised.

A Prince of Jerusalem has rights in the subordinate bodies not accorded to members of those bodies who have not attained to the degrees of the Council. When he presents himself properly clothed he is entitled to be received under an arch of steel and escorted by four brethren, to a seat on the right hand of the Presiding Officer.

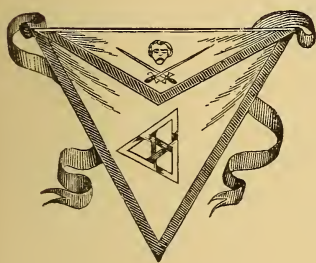
Princes have also the right of being covered in all of the lower bodies and of addressing the Chair without first asking permission. They must however on all occasions conform to the true intent and meaning of the Statutes and Regulations of the Supreme Council and to the Constitutions and laws of Ancient Free and Accepted Masonry.

These degrees are called historical because they are founded on certain historical events near the close of the Babylonish captivity.

The object of their institution appears to have been to animate and encourage the true Mason to be active in his duties, by presenting in an effective and dramatic manner some illustrious examples of Humility, Patience, Truth, Wisdom, Chivalric Courage, and Devotion, as displayed by our Ancient Brethren.

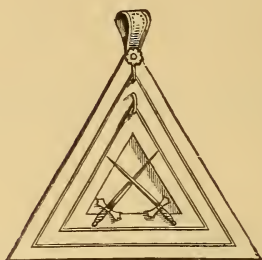
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FIFTEENTH DEGREE.



Knight of the East and Sword.

JEWEL OF A KNIGHT OF THE EAST AND SWORD.



The jewel of this degree is three triangles, one within the other, diminishing in size and inclosing two naked swords crossed, hilts downward resting on the base of the inner triangle.

* * * * *

The God of battles is with us. Our petition has been heard. Let our deliberations be guided by sound discretion. Have faith, and success will attend us.

* * * * *

Thus saith Cyrus, King of Persia: "All the Kingdoms of the Earth hath the Lord God of Heaven given me and He has charged me to build Him an house in Jerusalem, in Judea."



FIFTEENTH DEGREE.

KNIGHT OF THE EAST AND SWORD.

This degree is intimately connected with the one which succeeds it. It tells of the Babylonish captivity which lasted seventy years; the release and return of the 42,360 captives to Jerusalem, and the attempt to build the second Temple under the direction of Zerubbabel; that King Cyrus permitted the return of the Holy vessels and ornaments which had been removed by Nebuzaradan at the time of the destruction of the first Temple, that the return of the captives was contested at the bridge over the river Euphrates, but unsuccessfully.

The substance of the history is, that those in bondage sought relief by application to King Cyrus through Zerubbabel, whose honor and probity was so well established that the Craftsmen wholly relied on his truthfulness and discretion.

Zerubbabel selected companions to accompany him, and they presented themselves kneeling before the King, who offered to give the captives their liberty, restore all of their former riches, and allow them to rebuild the Temple on the condition that they reveal to him the secrets of Freemasonry.

This Zerubbabel and his companions refused to do, whereupon King Cyrus informed them that he would see whether their bodies were as impenetrable as their souls, and ordered the guards to make them pass through the fire, which was done. They still refused to reveal the secrets, and their strength of mind surprised the King, and he refused to push into effect menaces which were only intended as trials. He related to them a singular dream in which an angry lion was about to throw himself upon him and devour him, when suddenly he saw a light which dazzled his sight, and heard a voice saying unto him: "Loose the bonds of wickedness, undo the heavy burdens, let the oppressed go free."

The dream being interpreted by the Grand Master of the Palace, was said to mean that the King must set the captives free, restore to them all of their riches and assist them to rebuild their Temple; and that the lion, ready to devour him, presaged the end he might expect if he remained deaf to the voice of God.

The King declared that these were words of truth, that

the God of Israel hath spoken and must be obeyed. He therefore released them, and declared that he would permit them to rebuild the Temple destroyed by his ancestors, and that he would return their treasures before the setting of the sun. The King armed them with swords as a mark of distinction and created them "*Knights of the East.*"

They proceeded to Jerusalem, being contested at the bridge over the Euphrates, but they gave their enemies battle and put them to flight.

It was ordered that the stones for rebuilding should be taken from the quarries of Tyre, and the wood from the forests of Lebanon, so that the second Temple should be in all parts like unto the first, to signify that Masonry is a unity and cannot suffer any material change.

When they had arrived at Jerusalem and were laboring to lay the foundation of the Temple, they were beset on every side by enemies. Zerubbabel ordered that the Masons should work with the sword in one hand and the trowel in the other, that they might be able at any moment to defend themselves from an attack.

Therefore in this degree the initiate appears in a double capacity—as a Craftsman and a Warrior, and must constantly be on the alert, ready either for work or combat.

From this circumstance, united with King Cyrus creating them Knights of the East, originated the title of this degree, "*Knight of the East and Sword.*"

The important lesson of this grade is, that we should ever be on the alert to fight against the lying vanities and deceits of the world, and to work for the elevation of our Brethren and mankind in general to a nobler and higher life; to break the yoke of bondage and let the oppressed go free, that they may assist in the upbuilding of Holy Places to the glory of God.

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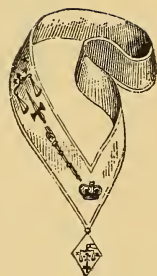
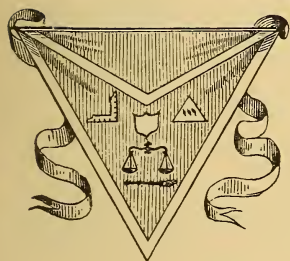
“Illustrious acts high raptures do infuse,
And every Conqueror creates a muse.”

* * * * *

“That *man*, is great, who with firm faith in God, goes forth to fight the battle of the weak, to shield the innocent, to protect the poor; who knows no fear but fear of dishonor, and finds his chiefest joy, his greatest good, in the promotion of the Brotherhood of man.”

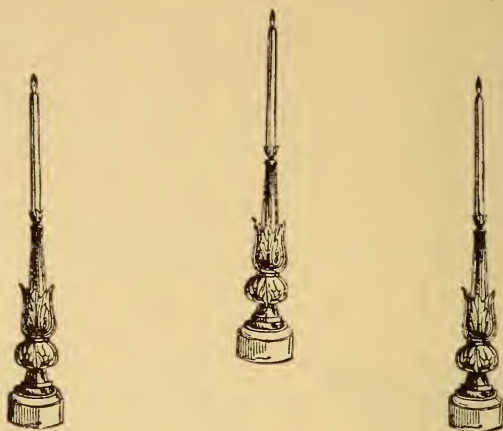
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SIXTEENTH DEGREE.



Prince of Jerusalem.

THE THREE LESSER LIGHTS.



“These three points or dots distinguish Masonic abbreviations.”

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“Various attempts have been made to explain their origin ; they are said to allude to the three lesser lights ; or, as they were first introduced by French Masons they may refer to the situation of the three principal officers of the Lodge in the French Rite, where the Master sits in the East and the two Wardens in the West.”

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“They are alleged by others to be inverted and thus to allude to the initial name of Deity, as represented in the original of the Hebrew forming the Triune Circles of Eternity.”

SIXTEENTH DEGREE.

PRINCE OF JERUSALEM.

This degree being a continuation of the fifteenth degree, it completes the recital of the troubles and trials of the ancient Masons to rebuild the Temple—though under another King, Darius, who succeeded King Cyrus.

In this grade, as in the one preceding it, Zerubbabel and the companions of his choice were delegated to interview the King, and if possible obtain his permission to proceed with the work of rebuilding the Temple. Zerubbabel, by his eloquence and honesty of purpose, gained the favor of King Darius, who offered him the highest office in his gift; but Zerubbabel declined, saying he was irrevocably bound to the fortunes of his people, and that the accomplishment of the decrees of heaven, relative to the re-edification of God's Holy Temple, would not allow him to accept the King's most generous offer.

The King recognized Zerubbabel as the friend of his youth, and yielding to the necessity of obeying the superior will of Providence, seconded the Divine will as much as was in his power.

Zerubbabel recited to the King the kind acts of King Cyrus, and how they had been obstructed in their labors since his death, being incessantly persecuted by the hostili-

ties of the Syrians and Samaritans, and that they had been forced to abandon their works. Zerubbabel reminded the King of the vow he had formerly made, that if he ever ascended the throne he would advance the building of the Holy Temple, and make restitution of all its treasures.

The King fulfilled the promise and vow, promised protection to the masons in their work, and conferred the title of "*Prince of Jerusalem*" on Zerubbabel, which was confirmed by the Jews and made a Masonic grade of distinction. The noble edifice was completed in the sixth year of the reign of Darius, and was like unto if not more magnificent than the first Temple, built by the great King Solomon. It covered the same ground as the one destroyed, and was furnished with the same precious vessels.

The valuable lesson elicited from the arguments by the Satrap of Assyria, the Satrap of Media and Zerubbabel, at the instance of King Darius, as to "what is that which holds the most powerful sway over mortals," as summed up by Zerubbabel, should make a deep and lasting impression upon the mind of every Prince, viz: "Truth is omnipotent—greater than any transitory throne, more endurable than any frail, decaying beauty. These are both of short duration, but Truth lives forever. It is the essence of the Grand architect of the Universe, the motive of every just action, the basis of all laws, the seal of sovereign majesty, the object of every good man's search." In the words of the King, may the triumph of Truth shine forth.

FOURTH SERIES.

Philosophical Degrees, 17th and 18th.

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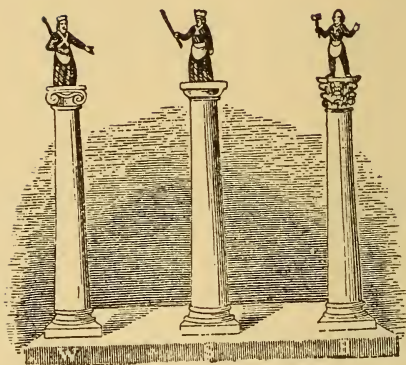
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“As my Father hath loved me,” said the Lord, “Even so have I loved you.” And again, “A new commandment give I unto you, that ye love one another.”

THE PILLARS OF



WISDOM, STRENGTH AND BEAUTY.

* * * * *

FOURTH SERIES.

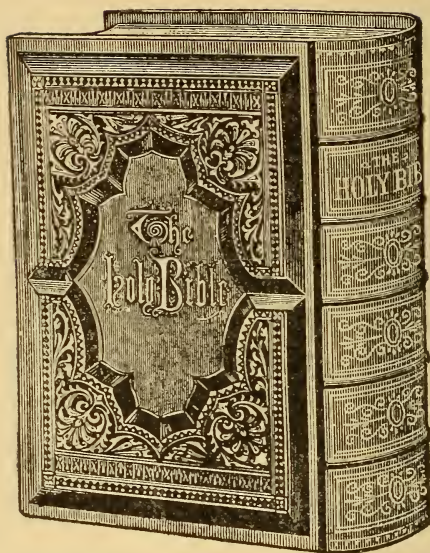
THE PHILOSOPHICAL DEGREES.

The ceremonies of these degrees impart wise instruction, and the bodies are styled Sovereign Chapters.

They teach that "Freemasonry is of heavenly birth ; the pillars of Wisdom, Strength and Beauty support it ; its foundation stone is Virtue ; its cement Charity. Like a rock in the midst of the ocean it rises above every storm and bids proud defiance to the raging waves which dash against its base."

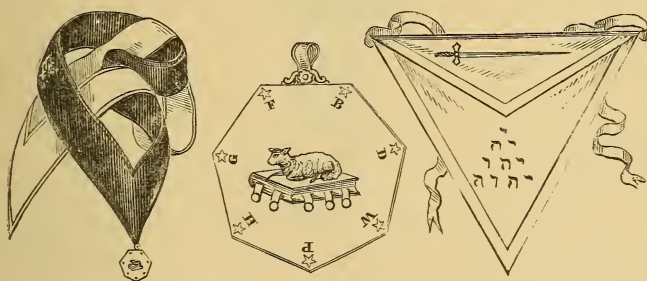
"Freemasonry in its theoretic and speculative sense, is an acknowledged moral order, founded on Charity, the handmaid of religion, and having for its object the inculcation of Divine truths and moral teachings through symbolism." These degrees are conferred in a Rose-Croix Chapter and are called, "*Knight of the East and West*," "*Sovereign and Prince of Rose-Croix*," and "*Knight of the Eagle and Pelican*." They relate to the building of the third Temple, "One not made with hands"—within the heart of man.

THE HOLY BIBLE.



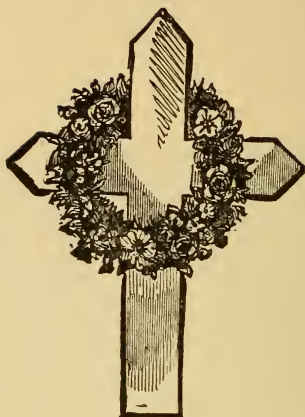
The Holy Bible is used among Masons as the symbol of the will of God.

SEVENTEENTH DEGREE.



Knight of the East and West.

THE CROSS.



“It is to Him who is represented by this symbol (the cross) that we must look with the eye of Faith for true Wisdom.”

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By *Faith*, a steady course we steer
Through rattling storms and swelling seas ;
By *Faith*, we pass the vale of tears,
Safe and secure, though oft distressed ;
By *Faith*, subdue the king of fears,
And go rejoicing to our rest.

SEVENTEENTH DEGREE.

KNIGHT OF THE EAST AND WEST.

This is the first of the series of modern or accepted degrees as used in contradistinction to the term Ancient. It is also first of the Philosophic degrees.

In this grade the word is again lost, and figuratively, the Third Temple—in the heart of man, is to be built and dedicated under the new law to the true worship.

The revelations made cannot be fully understood, as they are introductory to and most closely connected with the succeeding degree, in which the whole mystery is explained.

The important lesson is, that the candidate must have lived up to his obligations taken in the previous degrees, in order to proceed honestly in this degree, and he is cautioned to make truthful answers to all interrogatories so that the solemn vows about to be required of him will not overwhelm him with the bitterest remorse of conscience. He is also taught to be just, upright and benevolent, and to use all proper and justifiable measures for the good of Masonry.

The Knights mourn the loss of the Word and regret that there are none present worthy to open the book

of the seven seals, and the Most Potent says: "Let us, then, retire into the woods and mountains, and there search for the lost Word, whereby we may be enabled to open the book and learn the mysteries of the new law."

The historical tradition of the degree recites that the Knights and Princes resolved to re-establish the Christian Religion in the Holy Land even at the expense of the last drop of their blood. Peace having been restored, they could not practically fulfill their vows, and therefore they resolved to do in theory what they could not do in practice, and determined never to admit or initiate any into their mystic ceremonies but those who had given proofs of friendship, zeal and discretion. They took the name of "*Knight of the East and West*," in memory of the place where this Order was first instituted.

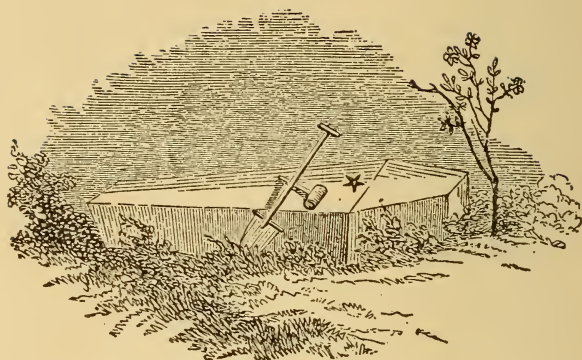
We are taught that we should not despair because we have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time, Truth has been hidden under symbols and often under a succession of allegories where veil after veil had to be penetrated before the true light was reached and the essential truth stood revealed.

We are about to approach those ancient religions which once ruled the minds of men and whose ruins encumber the plains of the great past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert.

Those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, rise before us and stalk dimly and undefinedly along the line that divides time from eternity.

The religion taught by Moses, which, like the laws of Egypt, enunciated the principles of exclusion, borrowed at every period of its existence from all the creeds with which it came in contact, while by the study of the learned and wise it enriched itself with the most admirable principles of the religions of Egypt and Asia. It was one thing in the time of Aaron and Moses, another in that of David and Solomon, and still another when John the Baptist made his appearance in the desert near the shores of the Dead Sea; and even during the preaching of Paul it was held by a vast number that the writings of the Apostles were incomplete. It will thus be seen that in order to discover that of which we are in search we must receive from the hands of Philosophy all the developments which lay concealed therein, and grasp the mysteries handed down from generation to generation in esoteric tradition.

THE GRAVE.



The funeral ceremony of the Philosophical grades is held in this degree.

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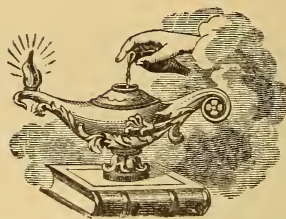
“May death purify thee! May the waters of Charity wash off all thy faults, and in the presence of this *grave* wherein thou retest, may we remember thy virtues only.”

EIGHTEENTH DEGREE.



Knight of The Rose Croix and Knight of
The Eagle and Pelican.

POT OF INCENSE.



OF A DEPARTED BROTHER.

“ Let the strength which for thee was once derived from the vegetable kingdom, return to its source, and with the mortal remains to that material life which so beautifully expounds the wise designs of our Almighty Father.”

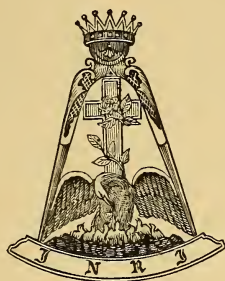
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“May the soul of our Brother return to its Celestial Abode, as the perfume of this *Incense* rises toward Heaven ; may the Grand Architect receive it in His eternal Chapter, and bestow upon it the reward in store for the righteous.”



EIGHTEENTH DEGREE.

KNIGHT OF THE ROSE CROIX AND KNIGHT OF THE EAGLE
AND PELICAN.

This degree teaches that Free, Ancient and Accepted Scottish Rite Masonry has no ambition to be considered a charitable institution in the modern acceptation of that term. Alms-giving is not the full scope of Charity as taught in the old Free Masonic schools of Philosophy. The greatest of the divine virtues given to man is Charity ; it is that great vital principle of Fraternity, of equality and of liberty which prompts a man to love his neighbor as himself ; in brief, this is the substance of all our teachings, and all else is but subsidiary.

It is also taught, that, while in this grade we are in search of light and truth, it is not for the Truth of any particular creed or religion. That search would be in

vain, for what is Truth to one is not Truth to another; often by argument and evidence, but almost always by the accidents of birth, education and circumstances, our religious belief is formed; therefore, each one is permitted to apply and interpret the symbols and ceremonies of the degree in such a manner as may seem truest and most appropriate.

The name Knight of the Eagle and Pelican is one of the appellations of this degree because the jewel has on one side an Eagle and on the other side a Pelican, both at the foot of the Cross, in allusion to the symbolism of the degree—and Rose-Croix takes its name from emblems of the Rose and Cross.

The candidate resumes his search for the lost Word, symbolically wandering with his guide through woods and mountains, and finally solicits the assistance of the officers to find it, when he is informed that confusion has come over the works and that it is no longer in their power to continue them.

The story of the Cross is recited to him, and at the proper time the Crucifixion scene is presented to his view and he is instructed that it is to Him who is represented on the cross that he must look for true wisdom.

It is next decided by a new law to recover the Word, adopting the three virtues which are its principal columns of support—Faith, Hope and Charity; the object being to impress upon the candidate that he should never remain

idle, but if necessary that he should travel over the four quarters of the globe that he may learn the beauties of the new law, which is no more nor less than the law established by the teachings of the Redeemer of the world while on earth.

He is taught that Faith is the substance of things hoped for, the evidence of things not seen. Through Faith we understand that the worlds were framed by the word of God. By Faith, Enoch was translated, that he should not see death. By Faith, Abraham when he was tried offered up Isaac, and He that received the promise offered up His Only Begotten Son.

“Hope is the evidence of things not seen.” Waiting for the redemption of our bodies from death. For we are saved by Hope, but Hope that is seen is not Hope. But if we Hope for that we see not, then do we with patience wait for it.

The scripture teaches that, “Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass and a tinkling cymbal.”

In short, the Neophyte is taught that these three virtues, Faith, Hope and Charity, should guide him through life; that though he must pass through most rigorous trials, and be conducted to a place of darkness and gloomy horror, yet by Faith he has reason to hope that the Word of which he is in search will come forward at the appointed time to give honor and glory to Masonry and life and light to the

world. He passes through the solemn ceremonies guided by Faith, and at length the Word is revealed.

At every assembling of this body, before calling it to refreshment, there should be a feast celebrated by partaking together of bread and wine, which is to us the symbol of Fraternity and affection, and of that perfect union which must ever exist among Knights of the Rose-Croix. After the benediction, the Knight's should silently disperse, and the chapter remains at refreshment until regularly convened or called by the Most Wise. Thus a Rose-Croix Chapter is seldom, if ever closed, as the table ceremony is indispensable whenever there is a call to refreshment.

The Ascension scene is also introduced with appropriate ceremony, and proper recitation of Scripture lessons. The particular feasts are held on Holy Thursday and Easter Sunday. This body provides a funeral ceremony peculiar to itself.

Masonry has a mission to perform with her traditions reaching to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends. And while it invites all men of all religions to enlist under its banners, and to war against evil, ignorance and wrong ; it permits every man to enjoy his own particular opinion, and to put such construction upon the symbolic teachings of the order as he may choose. But to a believer in the Christian Religion, the symbolism of the

degrees of Rose-Croix teach the beautiful doctrine of Christ, and His Resurrection and Ascension into Heaven, where He now sits on the right hand of our Heavenly Father, as a mediator and intercessor for all those who have faith in Him.

The explanation of the Jewel furnishes a key to the Masonic symbolism. It teaches that Christian Masonry rests upon Ancient Craft Masonry.

Freemasonry is found worshipping in three Temples : that of Solomon upon Mount Zion, in which the Ineffable name was revealed to man ; that of Zerubbabel, who restored the edifice demolished by vice and sin, and now we stand in the third Temple, and God is adored wherever any meet and worship in spirit and in truth. And of its foundation it is written, "No man can lay other than that which is laid, even Christ Jesus our Lord." The center of the Jewel is a Cross. The Rose is an emblem of the Messiah who is frequently alluded to in the scriptures under the figurative appellation : the Cross. Thus the Cross, bearing on its center a full blown rose, is a simple and beautiful emblem of Him who is the Rose of Sharon.

The Pelican, feeding her young with her own blood, reminds us of Him who sealed with His blood the new covenant, laying down His life that we might live. The Eagle, from the custom attributed to it, of bearing aloft its feeble young on its own wings to assist them in their flight,

is chosen as an emblem of our Savior teaching the children of His adoption to soar from the temptations and corruptions of the world, to a higher and holier sphere.

So we cannot fail to see that when the key-stone was removed from the Arch of Enoch, and the Ineffable name brought from the bowels of the earth to adorn the Temple of our God, there was thinly veiled the prophecy of that more glorious day when the stone should be rolled away from the grave of our Savior, and He should come forth and ascend on high, leading captivity captive, the victor over sin and death, the only name given under heaven among men whereby we could be saved.

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FIFTH SERIES.



The Historical and Philosophical Degrees, 19th to 29th Inclusive.

As the interpretation of the Masonic Globes is a symbol of the Universality of Masonry, so the degrees of this series teach Universal Religion.

“ By labor and intent study (which I take to be my portion in this life), joined with the strong propensity of Nature, I might perhaps leave something so written to after times as they should not willingly let it die.”

* * * * *

“ Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and falsehood grapple ! Who ever knew Truth put to the worse in a free and open encounter ? ”

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“ Enflamed with the study of learning and the admiration of virtue ; stirred up with high hopes of living to be brave men and worthy patriots, dear to God and famous to all ages.”

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FIFTH SERIES.

THE HISTORICAL AND PHILOSOPHICAL DEGREES, 19TH TO 29TH,
INCLUSIVE.

It will be observed that this series combines the two preceding series, the 3d Historical and 4th series Philosophical degrees. It may therefore be expected that the teachings of this in a measure are a continuation of the others. The degrees of this series are the 19th to 29th, inclusive, and are conferred in a Consistory. In entering upon this new division of the degrees of the Ancient and Accepted Rite, we are still in pursuit of good, and laboring for the destruction of evil—following the same laws as those laid down in the two preceding degrees, and taking another bold step toward the purification of our own souls, and sowing for others to reap, fruits of eternal happiness.

The eleven degrees of the Areopagus are usually conferred under the authority of the chapter of Knights Kadosh, the whole being under the authority of the Consistory. The ceremonies most beautifully unfold the errors and frailties of humanity, and most thoroughly instruct us how to overcome them and advance toward that perfect state hoped for by mortality. We proceed in the con-

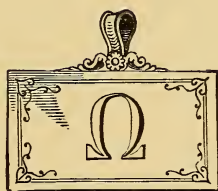
struction of the third Temple as initiated in the degrees of the Rose Croix, and with the hope and endeavor to make the world a Temple fit for the dwelling place of the G.° A.° of the Universe.

No Rose Croix Knight should attempt to enter upon this series unless he has fully made up his mind to study and fully comprehend its teachings, otherwise he is treading on dangerous ground, as they are the culminating degrees of Universal Religion.

The exterior world, like a great book, gives us intelligible and truthful readings of Nature's laws, leading us to look through Nature up to Nature's God.

The Lodge is a symbol of the world extending from East to West, from North to South, from the depth of the earth to the Celestial Heavens. In the East the rising Sun, the grand source of light and heat, shines in the Lodge as the unwearied ruler and guide of our working hours, the symbol of its Creator's power and watchful care; while the Moon, the resplendent orb of night, with the attendant stars, reflects the greater glories of Divine munificence, diffusing light and harmony in our pathway to Truth, Liberty and Fraternity.

NINETEENTH DEGREE.



Grand Pontiff, or Sublime Scotch Mason.

“Truth dawns upon the human soul,
And error disappears ;
No longer darkness hath control
O’er weary, lengthened years.

No longer for men’s sorrow groan—
Their sin, their shame, their tears—
But still and stately past God’s throne
March onward—banish fears.

The Sun is radiant in the sky,
The earth, in regal state,
Waits but the “Hallelujah” cry,
That ope’s the Holy Gate ;

And ancient time waits but the Light
That lifts the fearful pall,
Then sin no more the world shall blight,
And Good shall conquer all.”

NINETEENTH DEGREE.

GRAND PONTIFF, OR SUBLIME SCOTCH MASON.

This degree is founded upon certain apocalyptic mysteries relating to the new Jerusalem. It rests upon the three characteristic virtues taught in the eighteenth degree, and proclaims the Alpha and Omega. The important lesson of this degree is to impress upon our minds that a true Mason labors for the benefit of those who come after him. That it is a poor ambition which contains itself within the limits of a single life.

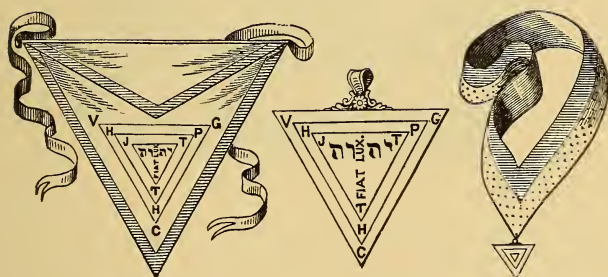
All men who deserve to live desire to survive their funerals, and to live afterward in the good that they have done mankind, rather than in the marble of men's memories. Most men desire to leave some work behind them that may outlast their own day and generation; that is an instinctive impulse given by God, and is often found in the rudest human heart, and is the surest proof of the soul's immortality. The rudest, unlettered husbandman, painfully conscious of his own inferiority, will toil and stint himself to be able to educate his child, that he may walk in a higher sphere of usefulness in this world. The Mason who would benefit his race must frequently look for apathy and cold indifference in those whose good he seeks, and in those who ought to seek the good of others.

Let us sow that others may reap, work and plant for those that are to occupy the earth when we are dead, for, to project our influence as far into the future and live beyond our time ; to rule as the kings of thought over men as yet unborn—is the true office of a Mason and the proudest destiny of a man. To plant the tree that, after we are dead, shall shelter our children, is as natural as to love the shade of those our fathers planted.

Let us ever be mindful of that equity and purity which should characterize one who is consecrated to truth, being not discouraged at men's apathy, nor disgusted with their follies, nor tired of their indifference ; caring not for returns or results, but seeing what there is to do, and doing it, leaving the result to God.

We obey the dead, and thus shall the living when we are dead, for weal or woe, obey us. The thoughts of the past are the laws of the present or future ; that which we say or do, if its effects last not beyond our lives, is unimportant. That which shall live when we are dead, is the only act worth doing, the only thought worth speaking ; the desire to do something that shall benefit the world, when neither praise nor obloquy can reach us ; when we sleep soundly in the grave—is the noblest ambition entertained by man, and is the aim of a true and genuine Mason.

TWENTIETH DEGREE.



G and Master of all Symbolic Lodges, or
Master Ad Vitam.

THE THREE STEPS.



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The three steps are particularly referred to in a Symbolic Lodge. They can be traced back as far at least as the middle of the last century, in the rituals where they are fully described.

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The custom of advancing in a peculiar manner and form to some Sacred place or elevated personage, has been preserved in all countries, especially among the Orientalists.

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The steps of Masonry symbolically teach that the passage from the darkness and ignorance of this life is through Death to the light and knowledge of Eternal life.

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TWENTIETH DEGREE.

GRAND MASTER OF ALL SYMBOLIC LODGES, OR MASTER

AD VITAM.

This degree teaches that the right to govern in a Lodge is not only that acquired by the formal selection, by the suffrages of the brethren, and a subsequent installation, but the power of Masonic intelligence attained by patient labor and the study of Masonic law, and of the true understanding and ability to teach the tenets, doctrines and symbolic legends of the Order. Much important instruction of the true manner of conferring degrees in this Rite is given, and we are charged to preserve Masonry in its primitive purity.

We are also informed that none of that class of Masons are wanted, who through idle curiosity, or for the sake of distinction, prefer their request. Or those, who having obtained the degrees, repose thereafter in contented indolence and indifference and are content to utter sentiments of approval, but press on others the performance of Masonic duty, who spare their own purse, but are ready to draw liberal contributions on those of others for works of charity and the welfare of the order. There is no need, no room, no use for such Masons.

Attention is called to three columns, known as Toleration, Justice and Truth. The first, Toleration, teaches that no man has the right to dictate to another in matters of belief or faith; and when man persecutes for opinion's sake, he usurps the prerogative of God. The second, Justice, teaches that man should judge others as he judges himself; find for their actions the excuses that he readily finds for his own; and look always for a good rather than for a bad motive.

The third, Truth, teaches that no falsehood can be other than evil; it is the act of a coward to lie expressly or by implication, and it is base and dishonorable. God is perfect Truth, and every lie and concealment or misrepresentation is an offense against Him.

We are enjoined to ever keep in mind these three requisites of a Master of a Lodge, and instructed that no one should accept the office of Master until thoroughly qualified by acquaintance and familiarity with the history, morals and philosophy of Masonry, which fit him to enlighten and instruct his Brethren. The candidate is called upon to symbolically restore the splendor of the nine great lights in Masonry to the Lodge, which are Veneration, Charity, Generosity, Heroism, Honor, Patriotism, Justice, Toleration and Truth, thus sealing and perfecting his obligation as Grand Master of all Symbolic Lodges.

The Ancient and Accepted Rite has now become

what Masonry at first was meant to be, a teacher of great truths inspired by an upright and enlightened, a firm and constant wisdom and an affectionate and liberal philanthropy.

It teaches the truth of none of the legends we recite. They are to us but parables and allegories, involving and enveloping Masonic instruction, and vehicles of interesting and useful information. They teach us wisdom and the folly of endeavoring to explain to ourselves that which we are not capable of understanding.

Every one is at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason, and with his own faith; we give them such an interpretation only as may be accepted by all.

To honor the Deity, to regard all men as his Brethren and equally beloved by the Supreme Creator of the Universe, and to make himself useful to society and to himself by his labor, are the teachings of Masonry to the initiate in all the degrees.

Remember, whatever be our rank, if we wilfully err we have no claims upon a Brother or the Order either, in sustaining us in that error—whatever may be its advantages—or in relieving us from its consequences.

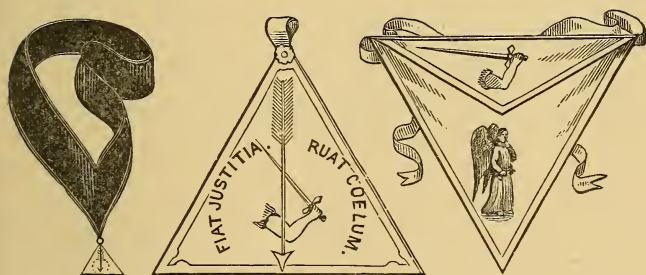
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Yet fail not to ever bear in mind that a Brother is entitled to the benefit of a doubt ; and without positive proof of wilful guilt, should receive our aid, comfort and support in sustaining him in his misfortune and in releasing him from his thrall.

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There is no greater grief than to remember days of joy, when misfortune is at hand.

TWENTY-FIRST DEGREE.



Noachite or Prussian Knight.

ANCHOR AND ARK.



* * * * *

“There is a necessary connection between an Anchor and a Ship, and hence the latter image has also been adopted as a symbol of the voyage of life ; but, unlike the Anchor, it was not confined to Christians, but was with the heathens also a favorite emblem of the close of Life.”

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“The Ship is in Masonry substituted by the Ark. Thus, the Ark of Noah floating safe amid the deluge, in which all things else were overwhelmed, was an obvious symbol of the church of Christ.”

* * * * *

“The bark of St. Peter, tossed in the storm, and by the Redeemer guided safe to land, was also considered as symbolical.”

TWENTY-FIRST DEGREE.

NOACHITE OR PRUSSIAN KNIGHT.

Bodies of this degree are styled Grand Chapters. The degree takes its name from the Patriarch Noah, who alone, with his family, was found worthy to be saved in the Ark when God destroyed mankind with the Deluge,—because the members strive to imitate his primeval justice and purity.

The Knights of this order originally united themselves together in the times of the Crusades, when in consequence of the general disorder that prevailed all over Europe, and by reason of the multitude of estates and titles left to be disputed, wrong and violence went unrebuked. They became superior to the law.

Composed at first of a few who had learned the rules of justice from the teachings of the order, they exerted only a moral influence. Finding, however, that where their influence was most needed, mere advice and exhortation addressed to the rude Barons and haughty, rapacious Priesthood, had no effect, they assumed the power to enforce performance of their judgments, and through the common people and a multitude of the poorer Knights who had found the benefit of their protection, and who revered their justice, they secured a ready means of compelling obedience and inflicting punishment.

Their persons were unknown. They met always at night when the moon was full; and the more perfectly to remain unknown allowed no light but hers, because such

was the ancient custom of the order, derived from the mysteries of Ceres and the old worship of Isis.

The candidate represents one who fought for the Cross in the Holy Land. While there a Count of Loegria and the Bishop of Vienne took possession of his property, claiming that they had purchased it; but their deed was a forgery, and the object of the candidate in passing through the ceremonies is to recover his patrimony, and through the influence and action of the Noachite Knights bring to justice the Bishop and the Count.

These Chapters are no longer tribunals to try and punish for offences committed without the limits of Masonry. They claim no jurisdiction except between their own members.

The moral of the degree is, that it is our duty to judge of other men's motives and actions by the same rules with which we judge our own; to believe others equally as honest in their views as ourselves, and to find for the conduct of others the same excuses that we find for our own; for this alone is justice. Thus we prove our humility by our tolerance, which causes us to believe that our opinions are as likely to be erroneous as the opinions of others; and that the Deity alone knows what is truth. In the heavenly host we admire the work of the Supreme Creator, and the universal laws of harmony and motion—the first two laws that emanated from God.

And through harmony we endeavor to promote each other's welfare and happiness by the reciprocal intercourse of kind acts and generous deeds.

TWENTY-SECOND DEGREE.



Knight of The Royal Axe, or Prince of
Libanus.

THE ROYAL AXE.



* * * * *

“The *Axe* is the great agent of civilization and improvement. It is the troops armed with that weapon that have conquered barbarism.”

* * * * *

“The *Axe* is nobler than the sword; under its blows the primeval forests disappear and the husbandman displaces the wild hunter, and to the rude barbarism of the early ages succeed settled societies and laws, and all the arts that refine and elevate mankind.”

TWENTY-SECOND DEGREE.

KNIGHT OF THE ROYAL AXE, OR PRINCE OF LIBANUS.

The bodies in this degree are styled Colleges in commemoration of the Colleges of artificers established on Mount Libanus. The object held in view is to teach all men that labor is honorable and that we should strive to improve the condition of the toiling millions. We are all workmen in our several vocations, whether actual labor, preparing plans for the laborers, or studying the calculations of Philosophy, the advancement of civilization and knowledge, or the destruction of ignorance and barbarism.

In the conferring of the degree it is impressed upon the mind of the candidate that birth, rank or official standing in the lower bodies of Masonry, or in the highest places in the affairs of State, Church or Nation, are not sufficient recommendations on which to gain admission into these bodies, as no one can by our Constitutions be admitted to the high privileges of this grade unless he is willing to lay aside his insignia for a time and join the sons of labor.

The symbolism teaches that by steady patience and persevering determination, the resolute man may overcome all obstacles, and that the teachings of our order, cut off the prejudices of ignorance and the absurdities of superstition, and aid to polish and civilize mankind.

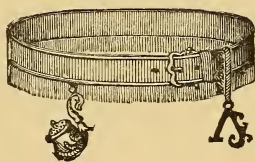
Even as before the sturdy pioneer armed with the axe, the great trees of the forest fell to rise no more, so Masonry hews at those mighty upas-trees, intolerance, bigotry, superstition, uncharitableness, and idleness, and lets in the light of truth and reason upon the human mind, which these vices have darkened for centuries.

The Phoenicians were ever ready to aid the Israelites. The tie between them was the mysteries, Moses having received them in Egypt. These mysteries modified by Moses, Joshua and Solomon, to suit the genius of the Jewish people, became Masonry, as it was practiced at the building of the Temple, and as it has in part come down to us. The historical Mount Libanus furnished cedars of which to build Noah's Ark, and Mount Lebanon for the Ark of the Covenant as well as Solomon's Temple; and at a still later day they felled timbers on the same Mount to construct the second Temple.

Solomon, whose wisdom gave him a true idea of the dignity of labor, built a palace on the Mountain, to which he often repaired to inspect the progress of the work. The names of the Patriarchs, who were the inspectors and conductors of the workmen at different periods, are preserved in our pass-words.

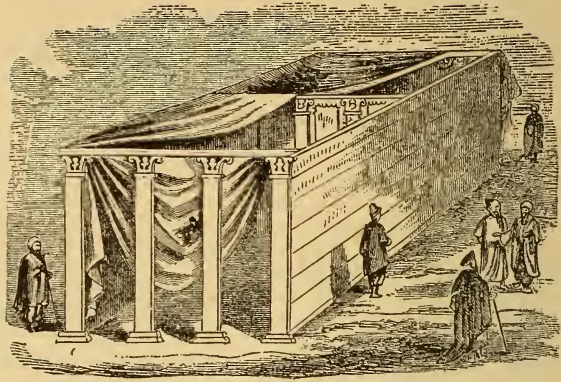
The institution of colleges upon Mount Libanus was perpetuated by the Druses, from whom the Crusaders obtained a knowledge of this degree.

TWENTY-THIRD DEGREE.



Chief of the Tabernacle.

THE TABERNACLE.



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“Within the Court, the Tabernacle was set. Over this Tabernacle was a tent.”

* * * * *

“No description of the shape of the tent was given, but in the East, and especially in Arabia, customs and fashions have not changed, and a tent is now what it was in the days of Moses.”

TWENTY-THIRD DEGREE.

CHIEF OF THE TABERNACLE.

The Lodges are styled Courts. This degree is intimately connected with, and is preliminary to, that which immediately follows, called *Prince of the Tabernacle*.

The form of the Tabernacle is distinctly defined, and the old sacerdotal ceremonies of the ancient temples are described and portrayed, with useful explanations and instructions.

The candidate is reminded how God hath visited those who have presumptuously intermeddled with holy things, without being duly qualified, and he is warned not to approach our mysteries except with a pure heart, and a sincere desire to serve God and his fellowmen.

It teaches him how insignificant is man, and how continually he should humble himself before God, who knows his inmost thoughts ; that he must be obedient to his superiors, and be guided by the eye of Faith, believing that God is a spirit, the soul of the great Universe ; that all evil deities and demons are but imaginary. When he is invested with the sign, token and word, he is accepted and received as a Levite and *Chief of the Tabernacle*, from which arises the name of this degree.

The sacred and great universal number of the Master Mason (seven) is considered.

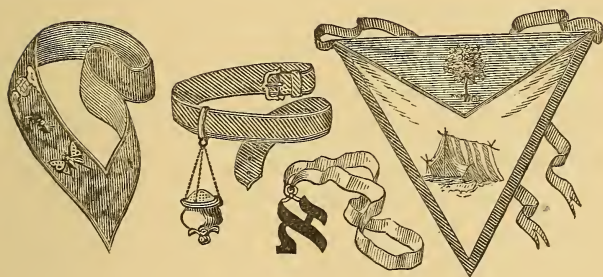
The world, the Ancients believed, is governed by seven secondary causes ; and these are the universal forces designated by Moses under the plural name Elohim, the Gods. The Hebrews called them the seven Great Archangels. The seven planets correspond with the seven colors of the prism, and the seven notes of the musical octave.

We see in all this the sanctity and perpetuity of a single dogma continually reproduced in the universal symbolism of successive religious forms. We comprehend the permanent revelation transmitted to the soul of man by the harmonies of nature ; and we do not see, as many have seen, a series of errors in this chain of ingenious images and eternal truths.

Al, Bel, Chamosh, Osiris, and all the other gods of the heathen, are false idols and wholly unreal. There is but one God, infinite and incomprehensible.

The world is not God but the work of God. The powers of God, are not persons nor beings separate from Him, but his thoughts, immaterial as our thoughts and existing in Him as will, even as thought exists in our souls. We must trust in Him and in His goodness and mercy ; we must be sincere and true, humble and patient ; and in His good time we shall learn the meaning of the great mystery and riddle of existence.

TWENTY-FOURTH DEGREE.



Prince of the Tabernacle.

“All the phenomena of Nature depend on one single immutable law, represented by that symbolic form, the Cube, and this furnished the Jews with all the mysteries of the Divine tetragram.”

* * * * *

“The sun and moon in our lodges are the truth, and the reflection of the truth in doctrine.”

* * * * *

“Allegory, the mother of all dogmas, is the substitution of the impression for the seal, of the shadow for the reality. It is the falsehood of the truth, and the truth of the falsehood.”

TWENTY-FOURTH DEGREE.

PRINCE OF THE TABERNACLE.

The Assemblage in this grade is also called a Court.

The degree of *Prince of the Tabernacle* illustrates the ceremonies of the Priests in the Ancient Temples, and explains the esoteric meaning of their many avocations in equipping the Temple and sustaining their various sacerdotal duties. It is most intimately connected with, and should be considered a continuation of, the degree which immediately precedes it.

It teaches that the especial duty of a Prince of the Tabernacle is to labor incessantly for the glory of God, the honor of his country, and the happiness of his brethren; to offer up thanks and prayers to the Deity in lieu of sacrifices of flesh and blood, as was done in ancient times.

The initiate possesses the lamp, the cloak and the staff. Symbolically, the lamp is reason enlightened by science; the cloak is liberty, or the full control of one's self; and the staff the assistance of the occult and eternal forces of Nature.

The lamp lights the past, the present and the future, which are the three sides of a triangle. It burns with a three-fold flame; the cloak is in three folds, and the staff is

divided into three parts. This number, nine, is that of the Reflexes of the Deity. Hence it is sacred in Masonry.

We are also taught that Reason has been given unto all men ; but all do not know how to use it ; Liberty is offered to all ; but all have not the power to be free. Force is within the reach of all men ; but all men do not know how to lean upon it. This plainly illustrates that it is our duty to study and labor to control ourselves in all respects by means of the power given us.

We are instructed that in order to attain the science and power of the Magi, four things are indispensable : An intellect enlightened by study ; an audacity which nothing checks ; a will that nothing can conquer ; and a discretion that nothing can corrupt or intoxicate.

We cannot expect to understand the beautiful lessons of Scottish Rite Masonry unless we study, listen and learn, and interpret the symbols for ourselves ; but we must be careful that we do not mistake the shadows for the reality.

There is but one God, and we are warned against all idols. Our ancient taskmasters on the banks of the Nile mourn for Osiris. The Chaldeans lament for Bel, while far in India the Brahmans pray for the return of Cama, and in Persia the Magi predict the resurrection of Mithras. We, like our Ancient Masters, mourn Osiris, not as a god, but as a type of the good, the true, the beautiful. How shall his body be recovered from the embraces of the hun-

gry sea, and earth again be gladdened by his presence. The dead will rise again as the wheat grows from the grain, and all the world will then rejoice.

— Whenever a brother passes this degree we behold a new *Prince of the Tabernacle* to be instructed and prepared.

The immortality of the soul cannot be proven by induction, nor demonstrated by the processes of logic, but only by faith and its own instinctive consciousness that it is not material or dissoluble like the body. Science can no more perform the functions of faith than faith can decide in matters of science. To believe and to know are two terms that can never be confounded. Science is absolutely impotent to decide whether we are right or wrong in believing a dogma. Faith in itself considered as a physiological fact is evidently a necessity and a force. God can only be defined by Faith. Science can neither deny nor affirm that He exists.

It is the duty of every Brother who has attained to this degree to endeavor to fulfill all his duties as a Prince of well-doers in this frail Tabernacle of life, that he may be raised on the great day of account, a shining monument of God's glory in the Tabernacle of eternity.

“So much of the Truth as it is given to mortals to know, is within the reach of those alone whose intellects are unclouded by passion or excess. To attain it, to comprehend the delicate distinctions of the thought in which the Truth is embodied, the intellect, like a keen instrument of the finest steel, must be able to dissect the thought, and distinguish one from the other its invisible nerves.”

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“Therefore it is that the Sages have always required of those who sought to scale the heights of philosophy, a preparatory discipline, of long continued temperance and self-restraint ; and fasting is enjoined as well as prayer.”

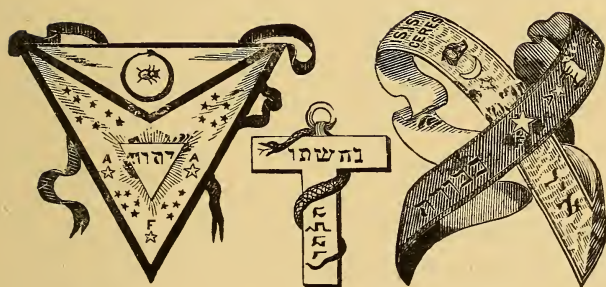
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“If thy intellect is dull and coarse by nature or clouded and confused by indulgence, the symbolisms of the Order will have no meaning to thee ; and we shall address thee in a foreign tongue.”

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“Thus it is that true Masonry has always been, and always must be, confined to a few ; since to the mass its truths are foolishness and valueless.”

TWENTY-FIFTH DEGREE.



Knight of the Brazen Serpent.

“Some write their wrongs in marble ; He more just
Stooped down serene and wrote them in the dust,—
Trode under foot, the sport of every wind,
Swept from the earth and blotted from his mind,
There secret in the grave, he bade them lie,
And grieved they could not 'scape the Almighty Eye.”

* * * * *

“Eye Natures walks, shoot folly as it flies,
And catch the manners living as they rise ;
Laugh where we must, be candid where we can,
But vindicate the ways of God to man.”

* * * * *

“Say first, of God above, or man below,
What can we reason, but from what we know.”

* * * * *

“Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state.”

* * * * *

“Hope springs Eternal in the human breast:
Man never is, but always to be blest,
The soul uneasy and confined from home,
Rests and expatiates in a life to come.”

TWENTY-FIFTH DEGREE.

KNIGHT OF THE BRAZEN SERPENT.

This degree relates to the time when the camp of the Israelites was pitched at Punon, in Arabia, in the fortieth year of the wandering of the children of Israel in the desert.

The duties of a *Knight of the Brazen Serpent* are : To purify the soul of its alloy of earthliness, that it may at length ascend to its eternal home beyond the stars ; and also to perpetuate the great truths enveloped in the symbols and allegories of the ancient mysteries.

The Israelites became weary of their sojourn in the desert, lost their faith in God and began praying to Amon and Astarte, Osiris and Isis, to deliver them from misery ; and as they called aloud on them the Lord sent fiery serpents among them, by whom much people hath died. Therefore the people came to Moses and said, “ We have sinned, for all have spoken against the Lord ; and against thee ; pray unto the Lord that he take away the serpents from us ;” and Moses prayed for the people ; and the Lord said unto Moses, “ Make thee a fiery serpent and set it upon a pole.” “ And Moses made a serpent of brass and put it upon a pole ; and it came to pass, that if a serpent

had bitten any man, when he beheld the serpent of brass, he lived." On this circumstance the degree was founded.

This again shows the danger we shall encounter if we depart from the belief in one true and ever-living God.

This degree also teaches that life is a war, in which one must prove his soldiership, in order to rise in rank. He only is worthy of initiation in the profounder mysteries who has overcome the fear of death, and is ready to hazard his life when the welfare of his country or the interests of humanity require it; and to die even an ignoble death, if thereby the people may be benefited.

The first Sages who sought for the cause of causes saw good and evil in the world. They observed the shadow and the light; they compared winter with spring, old age with youth, life with death, and said: "The first cause is beneficent and cruel. It gives life and destroys."

"Are there, then, two contrary principles—a good and an evil?" No; the two principles of the universal equilibrium are not contrary to each other, though in apparent opposition; for it is a single wisdom that opposes them one to the other. The good is on the right and the evil on the left; but the Supreme good is above both and makes the evil subserve the triumph of the good, and the good serve for the reparation of the evil, wherefore this first cause has always revealed itself by the Cross, that central point of

junction of the right angles of four infinite triangles; the four-in-one of the Divine tetragram.

The destiny of man is to make or create himself. He is and must always be the child of his own works for time and eternity. The necessity of competition is imposed on all men; but the number of those who succeed, is always small. In other words, men desirous of being somewhat are numerous; but men who excel are rare. The government of the world, of right, belongs to the best; and when any mechanism or usurpation whatever prevents it belonging to them in fact, a political or social inundation is the consequence. While from the same causes Masonry is brought into disrepute.

Men who are masters of themselves easily make themselves masters of others. The man who is truly a man; whose actions are regulated by reason; who aims at that only which is just and reasonable, and who imposes silence on his lusts and fears in order to listen to his reason alone, is a natural king and a spontaneous priest for the multitude. Let us all endeavor, then, to be masters of ourselves by the use of those faculties which have been given us, preparatory to the enjoyment of that eternal spring of light and happiness which God has promised, and for which we humbly but confidently hope.

“Masonry is worship; but one in which all civilized men can unite. It trusts in God and hopes; it believes like a child and is humble.”

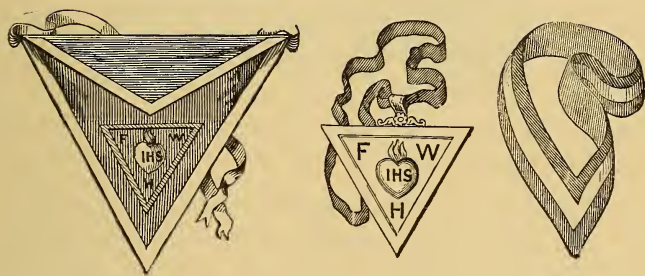
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“Masonry draws no sword to compel others to adopt its belief, or to be happy with its hopes and it waits with patience to understand the mysteries of nature hereafter.”

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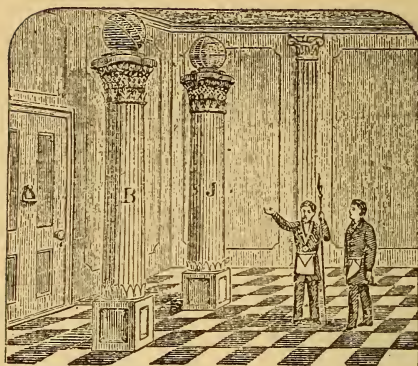
“The greatest mysteries in the universe are those which are ever going on around us; so trite and common to us that we never note them or reflect upon them.”

TWENTY-SIXTH DEGREE.



Prince of Mercy, or Scottish Trinitarian.

PILLARS OF THE PORCH.



“The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple. The one of these pillars he set at the entrance of the porch on the right hand and called it J. and the other at the left hand and called it B.”

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It has been supposed that Solomon in erecting these pillars had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness.

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TWENTY-SIXTH DEGREE.

PRINCE OF MERCY, OR SCOTTISH TRINITARIAN.

Bodies of this degree are styled Chapters, and instead of a gavel the presiding officer uses an arrow.

It is a Christian degree, in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham, by circumcision; next with the Israelites in the wilderness, by the intermediation of Moses; and lastly with all mankind, by the death and suffering of Jesus Christ. It is in allusion to these three acts of mercy that the degree derives its two names of *Scottish Trinitarian* and *Prince of Mercy*.

The symbolic development of the number three constitutes a large part of its lecture, but the real dogma of the degree is the importance of Truth, and to this all of its ceremonies are directed.

Reference is made to the mysteries and symbols of the first three degrees of Ancient Craft Masonry, completing the symbolism of the two pillars J.: and B.: which was left unfinished in those degrees, and also of the three columns of the Masonic Temple typified by K.: S.: H.: K.: of T.: and H.: A.: These columns are symbols of the Wisdom, Strength and Beauty that express to the initiate the Christian Trinity of Father, Son and Holy Spirit. As to the

Essenes, Kabilists and the Gnostics, they were symbolical of the internally abiding unmanifested Wisdom of God.

* * * * *

In the early days of Christianity, there was an initiation like those of the Pagans. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The initiates were consequently divided into three classes; the first, Auditors; the second, Catechumens, and the third, the Faithful.

In the grand mysteries of the Christian religion, the incarnation, nativity, passion, and resurrection of Christ, none were initiated but the faithful.

These doctrines, and the celebration of the Holy sacraments, particularly the Eucharist, were kept with profound secrecy.

To avoid persecution, they assembled in private places at night and guarded against the intrusion of false Brethren and the profane, who might cause their arrest.

During the early persecutions they took refuge in the vast catacombs which stretched for miles in every direction under the city of Rome. There, amid windings, deep caverns, hidden chambers, chapels and tombs, they found refuge and performed the ceremonies of the mysteries.

This, then, is the history of the Masonic application of the sufferings of Jesus Christ, as made by the Christian Mason.

In this, as in preceding degrees, the Brother is left to form his own conclusions as to the meaning of what we

shadow forth as the secret discipline of the early Christians. If he is a Christian, he will see in this degree a Christian ceremony and will have the right to so interpret it. If he is not a Christian he will see in it a mere historical allegory, symbolizing great truths, acknowledged alike by all.

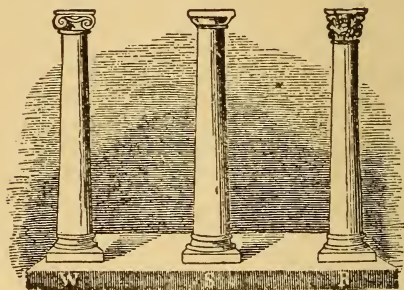
No one can object if others see in the Word that was in the beginning with God, and that was God, only the logos of Plato and Philo, or the uttered thought or first emanation of light, or the reason of the great, silent uncreated Deity believed in and adored by all. "And the Word became incarnate and dwelt among men, and they beheld his glory, the glory of the first born of the Father." Thus said the ancient Christian Masons; and they said also: "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one."

In the dispensation of the fullness of times God will gather together in one all things in Christ; for it pleased the Father that in Him should be the plentitude of all perfection; that by Him he should reconcile all things unto Himself.

Thus in all ages the golden threads of Truth have gleamed in the woof of error. Fortunate the Mason, who, by the light of wisdom, the true Masonic light, second emanation from the Deity, can discern the golden threads written when time began; and read them aright as they were read by our ancient Brethren in the early ages.

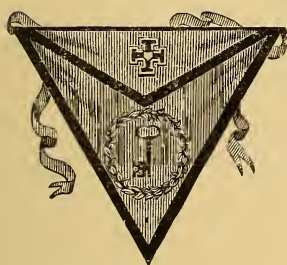
Fortunate the Mason, who, with firm faith and hope, accepts these struggling rays that gild the clouds as ample evidence that in God's good time his dawn of day will come and be eternal.

THE PILLARS.



Typeset by K.:S.:H.:K.:T.:and H.:A.:

TWENTY-SEVENTH DEGREE.



Knight Commander of the Temple.

THE JEWEL OF A KNIGHT COMMANDER OF THE TEMPLE.



The jewel is a triangle of gold on which is enameled
the word INRI.

* * * * *

“Let all bitterness, and wrath, and anger, and clamor,
and evil-speaking be put away from you with all malice.”

* * * * *

“Be kind one to another, tender-hearted, forgiving one
another, that your Father which is in Heaven may forgive
you.”

TWENTY-SEVENTH DEGREE.

KNIGHT COMMANDER OF THE TEMPLE.

Bodies of this degree are styled Chapters. The order originated at the siege of St. Jean d'Acre, when tents were made for the sick and wounded from the sails of the ships; while they fought the infidel Saladin by day, and nursed the sick and wounded soldiers by night.

The Knights engaged themselves to guard the city of Jerusalem against the Saracens; to protect Christendom, to assist the feeble and oppressed and to defend the innocent.

Their five excellent qualities were Humility, Temperance, Chastity, Generosity and Honor; and they practiced all the Masonic virtues.

This is the first strictly chivalric degree of the Rite.

Those who formerly entered this order consecrated themselves to the service of the sick and suffering, were constantly employed in works of mercy and the defence of the Christian faith.

The German soldiers, whom none of the others understood, could not make known their sickness or their necessities; and certain German nobles who had arrived at Acre by sea, moved by the miseries of their countrymen, took the sails from their ships and made a large tent, in which

they placed the wounded Germans, and tended them with great kindness. Forty nobles of the same nation united with them and established a hospital in the midst of the camp, and this association soon became a military order.

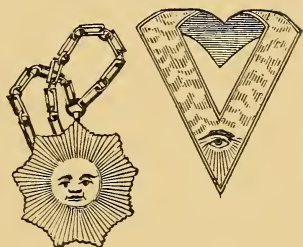
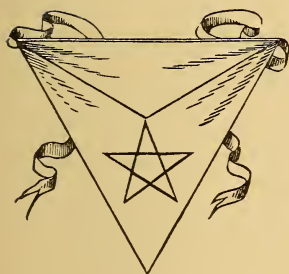
In 1192, Pope Celestin 3d, at the request of Emperor Henry 6th, solemnly approved of the order on the 23d of February, and at the Pope's order they adopted the black mantle.

It is true, however, that they paid little regard to the Pope's mandate, and soon adopted the white mantle again, but it was not their primitive dress, and therefore we, in this degree, wear a different color.

The sign in this degree is taken by the initiate in the name of God, for the increase of faith, the defence of the order, and the service of the poor.

The cross is placed upon his breast that he may love it with all his heart, and that his right hand may ever fight in its defense and for its preservation, as the symbol of Knightly Masonry, and as a memorial to the Redeemer of mankind.

TWENTY-EIGHTH DEGREE.



Knight of the Sun, or Prince Adept.

“Every man who is prepared to die rather than to abjure Truth and Justice, truly lives, for he is immortal in his soul.”

* * * * *

“The object of all the ancient initiations was to find such men; and such is the object of Masonry. If thou art or canst become such an one, thou wilt be worthy to be called *Prince Adept*, and *Knight of the Sun*.”

* * * * *

“Nature is the primary, consistent and certain revelation or unveiling of God. It is His utterance, word and speech. Whether He speaks to us through a man must depend, even at first, on human testimony and afterwards on hearsay or tradition. But in and by His work we know the Deity.”

TWENTY-EIGHTH DEGREE.

KNIGHT OF THE SUN, OR PRINCE ADEPT.

Bodies of this degree are styled Councils. In these councils the initiate is taught that there is but one God, uncreated, eternal, infinite and inaccessible; that the soul of man is immortal, and his existent life but a point in the center of eternity; that harmony is in equilibrium, and equilibrium subsists by the analogy of contraries; that analogy is the key of all the secrets of Nature, and the sole reason of being of all revelations; and, finally, that the absolute is reason, which exists through itself; that evil, and wrong, and misery are the necessary discords that unite with the concords of the Universe to make one great harmony forever.

One cannot be advanced into this degree of Masonry until he is prepared to receive instruction with humility; to allow prejudices and wrong opinions to be overcome by reason, and to listen with reverence to the lessons of the ancient ages. It is necessary, also, to look with pitying sympathy on the diseases of the spirit and the intellect, as we do on those of the body, and not with hatred or anger, or a desire to punish or to persecute those who through these inabilities to understand and comprehend, may fall into error.

Nature is revelation ; and the light of truth shines everywhere in the world. The want of faith, and the refusal to reason, of men, interposing, make the shadows ; they blindfold themselves, they are in love with their own ideas, and dread to lose them ; they fear new truths and are disposed to doubt everything at random rather than admit anything. Such men should not seek to learn the lessons of this degree. They will be useless and dangerous to them, they will not understand them and will therefore be troubled by them.

If we prefer anything else in the world to Reason, Truth and Justice ; if our will is uncertain and wavering, if logic alarms us, and the naked truth makes us blush, we are not *Prince Adepts*.

Science is preserved by silence and perpetuated by initiation ; it makes use of symbols, but for its transmission language is also indispensable ; wherefore the Sages must sometimes speak. But when they speak, they do so, not to disclose or to explain, but to lead others to seek for and find the truths of science and the meaning of the symbols.

The magical dogma is one in three and three in one. What is above resembles or is equal to what is below, so, two things which resemble each other, and the word which expresses their resemblance, make three.

In this the Christian will recognize the doctrine of the

Trinity; yet men of all persuasions are left to interpret the meaning for themselves.

Death is a phantom, which the ignorance and weakness of the multitude make horrible.

Change is the evidence of movement, and movement reveals life alone. Even the body would not be decomposed if it were dead. All the atoms that compose it retain life, and move to free themselves. The spirit is not the first to be disengaged that it may live no longer. Can thought and love die, when the basest matter does not? If change should be called death, we die and are born again every day; for every day our forms change.

Faith has in all ages been the lever whereby to move the world, yet it is but a superstition and a folly, if it has not reason for its basis. Only by analogy with the known can we suppose that which we do not know.

Thus, Faith is an aspiration and a desire. God, in giving man reason, has given him the word; and revelation, manifold in its forms, but one in its principle, is contained in its entirety in the universal word, the universe which is the utterance of God and the interpreter of the absolute reason. Faith, then, is nothing else than rational confidence in this unity of the reason and the universality of the word of God.

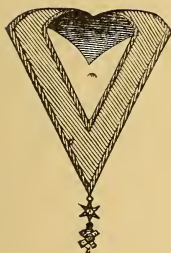
The last victory a man can gain over death is to overcome the love of life, not through despair, but through a

loftier hope, contained in Faith. Reason exists through itself; it is because it is, and not because it is supposed. It is where nothing exists; and nothing can exist without reason; folly, even, is not produced without reason. Reason is necessity, law, the rule of all liberty, the direction of every initiative.

We cannot escape the conclusion that it is impossible for man to do anything not intended by the Deity. To hold that we can contravene His will is to deny His Omnipotence. We are thus forced to a belief in fatality or predestination; and yet our consciousness, which is higher evidence than logic, and reason, which tells us that otherwise God would be unjust, that is, would not be, concur in proving to us our free will or liberty.

Nature is one great harmony, and of that harmony every human soul is a tone. From God it flows in never-ceasing circles, as light and splendor from His Sun. To Him the notes of that harmony return, and mingle with the mighty diapason of the spheres, and are immortal.

TWENTY-NINTH DEGREE.



Grand Ecossais of St. Andrew, or Patriarch
of the Crusades,

“No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. Every man’s opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical, and assert the right to persecute if we would and claim our toleration as a merit.”

* * * * *

“To be of no church is dangerous Religion, of which the rewards are distant and which is animated only by Faith and Hope, and will guide by degrees out of the mind unless it be invigorated and reimpresed by external ordinances, by stated calls to worship and the salutary influence of example.”

TWENTY-NINTH DEGREE.

GRAND ECOSSAIS OF ST. ANDREW.

The degree of Knight of St. Andrew is intended to inculcate equality, representing the poor Knight equal to the monarch, and exhibits the requisites of Knighthood—protection to the defenceless and innocent, the possession of virtue, patience and firmness; and represents the Knight as the exponent of truth, a man without fear and without reproach. The beautiful Masonic doctrine of toleration is also exemplified.

The original occupation of this order was to rebuild the churches in the Holy Land, destroyed by the Saracens. The order is now devoted to active charity and practical philanthropy, especially inculcating toleration and discountenancing bitterness and strife. The candidate represents a Sir Knight of Tiberias, and although a captive, Knightly honor is shown him by his captors, who express a desire to learn from him something of the Institution of Knighthood.

The information is given that the name of Knight, and gentle blood, entitle the possessor to place himself in the same rank with sovereigns of the first degree, so far as regards all but Kingly authority and dominion. If the

greatest King were to wound the honor of the poorest Knight, he could not by the law of chivalry refuse satisfaction by a single combat. The most humble of this order may aspire to mate with the proudest dame in Christendom, and he is free in all honorable service, to devote his hand and sword to the fame of his exploits, and the deep devotion of his heart, to the fairest Princess who ever wore a coronet.

They are further informed, that in order to become Knights such as he, they must profess a belief in the one true and ever-living God, and in the Lord Jesus Christ. That they must wash both hands and face, which, with the ceremonies performed, is a symbol of that baptismal rite observed among all Eastern Nations, by way of purification, emblematical of that purity and innocence of soul, without which no one can enter into the order of Knighthood, nor into the pure abode of happiness above.

The candidate for Knighthood is not only supposed to serve a long apprenticeship in arms, and to show himself valiant and daring, and above all base apprehension of death, but to pass through a long and rigid probation, to prove himself, for his virtue, temperance, faith, constancy and nobleness of heart, fit to be enrolled in the ranks of Chivalry.

Masonry is the handmaid of religion. The Brahmin, the Jew, the Mohametan, the Protestant—each professing

his peculiar religion, sanctioned by the laws, by time, and by climate—may retain his faith, and yet be a Mason.

Masonry has taught no doctrines except those truths that tend directly to the well-being of man. The natural form of Masonry is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. Though the ancient and honorable of earth bid the Mason bow down to them, his stubborn knee bends only at the bidding of his manly soul. His Masonry is his freedom before God, not his bondage unto men.

No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion. When such is the case, who shall decide which hath the truth? We know not what is the truth, therefore no man hath, or ever had, a right to persecute another for his belief. The sincere Moslem has as much right to persecute us, as we have to persecute him, and therefore Masonry wisely requires no more than a belief in one great, all-powerful Deity, the Father and preserver of the Universe, and teaches its votaries that toleration is one of the chief duties of a Mason. The whole tenor of the life of the benevolent Founder of the Christian religion was unremitting benevolence; his kind offices were extended alike to Gentiles and Jews, to publicans and sinners, as well as to his disciples. Masonry however is eternally vigilant that no atheist or base liber-

tine contaminates with his unhallowed tread the Sanctum Sanctorum of our Temple.

To that great judge, our noble order refers the matter, and, opening wide its portals, it invites to enter there, and live in peace, men of all creeds, who will lead a truly virtuous and moral life, love their brethren, minister to the sick and distressed, and believe in the one true and ever-living God, preserver of all things, by Whose universal law of Harmony ever rolls on this Universe; to Whose Ineffable name let all true Masons pay profoundest homage; for Whose thousand blessings poured upon us, let us feel the sincerest gratitude, now, henceforth, and forever.

SIXTH SERIES.



CHIVALRIC DEGREES.

Thirtieth, Thirty-First and Thirty-Second.

“In all thy ways acknowledge Him.”

“Be firm, faithful and true unto death.”

* * * * *



“I arm you with this sword, Sir Knight, as a defence against your enemies and the enemies of the Order. May success attend you.”

* * * * *

“The painful warrior famoused for fight
After a thousand victories, once foiled,
Is from the books of honor razed quite,
And all the rest forgot for which he toiled.”

SIXTH SERIES.

The sixth series of the Ancient and Accepted Scottish Rite, contains three degrees, known as Chivalric, which are conferred in a Consistory. They are the *Knight Kadosh*, *Grand Inquisitor Commander*, and *Sublime Prince* of the *Royal Secret*, intimately connected and form the Templar degrees of the Ancient and Accepted Rite.

The labors of Masonry are well nigh ended, so far as instruction is concerned. The virtues of the Order are rehearsed, and the reward for a due reverence of the obligations, and a retention and observance of the vows and tenets of the Institution, is accorded. We now approach the Holy Empire, which signifies the attainment of the science and power of the Magi.

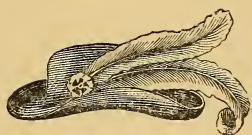
The four words of the Magi are : to Know, to Dare, to Will, to be Silent, and are written in the four symbolic forms of the sphynx.

The accomplishment of these degrees brings us to the completion of the third Temple ; and the Royal secret is solved, as to whether we have made this world a Temple fit for the abiding place of the Grand Architect of the Universe.

It is sometimes asked, what good can we derive from the Superior degrees? we might answer, that as to personal benefits, the opportunity to do good, to practice the Masonic virtues, and enjoy the pleasures of fellowship and sociality within a *limited* sphere, the original working degrees of Ancient Craft Masonry will suffice; but to one who wishes to become fully accomplished in the Religious, Philosophic and Chivalric departments of our Order, as they were cultivated in the different ages of the world gone by, as well as at the present day, initiation into the higher degrees is earnestly recommended.

He only will be competent to appreciate the honors and privileges attached to them who possesses the disposition and ability to study the deeper and higher mysteries, and will not rest satisfied until he has discovered a satisfactory solution to every Masonic problem, and who has a laudable ambition to participate in the most exalted sphere with congenial associates in that communion and Fraternization which Genuine Sublime Freemasonry is peculiarly calculated to afford.

THIRTIETH DEGREE.



Knight Kadosh.

PRAYER OF JAQUES DE MOLAY, JUST PRIOR
TO HIS EXECUTION.

“O God, permit us to meditate on the pains that Jesus suffered, that we might be redeemed ; and enable us to imitate the example of endurance which He gave when He submitted, without a murmur, to the persecutions and torments which bigotry and injustice had prepared for Him.”

* * * * *

“Forgive, O God, those false accusers who have caused the entire destruction of the Order whereof Thy Providence has made me the head. And if it please Thee to accept the prayer which we now offer, grant that the day may come when the world, now deceived, may better know those who have sought to live for Thee.”

* * * * *

“We trust to Thy goodness and mercy to compensate us for the tortures and death which we are now to suffer ; and that we may enjoy Thy Divine presence in the Mansions of happiness.”

* * * * *

THIRTIETH DEGREE.

KNIGHT KADOSH.

In this degree a Knight and Soldier of the Cross proves himself a true defender of the Temple of the Most High God ; and while armed with steel outwardly, he is inwardly armed with Faith and Love, Faith in God and Love to his fellow-man.

It is taught that " All things whatsoever ye would that men should do unto you, do ye even so unto them." Be not selfish in the noblest things, standing coldly aloof from the unlearned and the unknown. Be not afraid of that which will injure thee in others' eyes, and heedless of the sin that throbs in thy soul, in hatred, jealousies and revenge.

We cannot hope to know the last mysteries of the order unless we unreservedly devote ourselves to the pursuit of wisdom, and reverence and adore Him who is the All-wise Creator. We must feel that we possess the virtues which characterize the Sage before we can be permitted to participate in the mysteries of the Temple of Wisdom.

The lesson is inculcated that we should never enter rashly or hurriedly into anything we do not understand, as we are liable to assume a fearful responsibility unawares. But to carefully consider before taking each step ; so that when thrown upon our own resources, we shall not falter, nor our courage fail sufficiently to make us retrace our steps and lose all ; for, " He who shall overcome the fear of

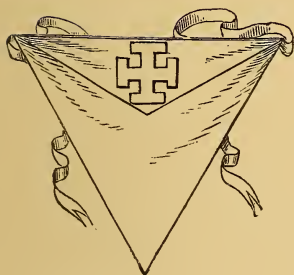
death, shall come safely out of the bowels of the earth, and have the right to initiation into the greater mysteries." "But he who enters and does not pass through, it were better that he had never been born."

It is true that labor is necessary for man in every walk of life, in order to attain the object in view. It is particularly so for a *Knight Kadosh*, who should not rest so long as the welfare of humanity is not definitely secured.

The virtues springing from the love of God and love of our neighbor, constitute the *ne plus ultra* of Masonic and Knightly perfection. They prompt us to protect and assist the poor, the weak, the injured, the needy, and the oppressed, and to never betray our trust by deserting the banner of the Temple; for it has been, and when truly interpreted, will continue to be, the glorious emblem of civil and religious liberty. Our trust and confidence is in the God of Battles, and the battle-cry of our order is, "God and the Right."

We, as *Knights Kadosh*, go forth to combat for the right, and while fighting in this cause we count on a glorious victory, or an honorable death; but should we fail in our duties as Knights of the Temple we can hope for no favor at their hands. But by wielding our swords in the defense of poor pilgrims, and of innocence and virtue, we hope to be found worthy of advancement into the Grand Masonic Army of the *Sublime Princes of the Royal Secret*, the thirty-second grade, and to receive the blessing of Jesus, who suffered that we might be redeemed, and finally to enjoy the Divine presence of the Great Ruler of the Universe in the Mansions of happiness.

THIRTY-FIRST DEGREE.



Grand Inspector Inquisitor Commander.

“Love thyself last ; cherish those hearts that hate thee ;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not ;
Let all the ends thou ainst at be thy Country’s,
Thy God’s and truths ; then if thou fall’st
Thou fall’st a blessed martyr.”

* * * * *

“For forms of government let fools contest ;
Whate’er is best administer’d is best.
For modes of faith let graceless Zealots fight ;
His can’t be wrong whose life is in the right.
In faith and hope the world will disagree.”
But all mankind’s concern is charity.

* * * * *

“What stronger breastplate than a heart untainted !
Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.”

THIRTY-FIRST DEGREE.

GRAND INSPECTOR INQUISITOR COMMANDER.

This degree is the judicial organization of the order. In the ceremony the candidate is subjected to a thorough examination under charges against Masonic law and duty before the order of the Five Brethren. He is taught to beware and bide his time patiently, and not rashly attempt to attain honors to which he may erroneously think himself entitled, as honors in this order can only be acquired by great labor and sacrifice. He however solicits the honor of being admitted among the number of the *Grand Inspectors Inquisitors Commanders*, or *Free Judges*. He is informed that there is but one Infallible, Unerring Judge, and that all human judgment is at best uncertain, and serious in its consequences.

It must often, when time develops its errors, produce regret and sometimes remorse. It is not wise to seek to judge our fellow-man, it is a stern duty and an unwelcome task to be performed, and not a privilege to be coveted, and woe unto that man who assumes the prerogative of judgment and to some extent usurps the functions of God, not being himself just, upright and impartial.

While the *Knight Kadosh* is passing through the ceremony, he hears the wise sayings of the just King Alfred, of Saxon, England, who framed wise laws, made upright judges, independent of his will and that of the people, caused just and speedy judgment to be given, and warned the people to follow his example or shudder to sit in judgment on their fellows.

He hears also of Socrates the Athenian, who knew the Holy mysteries and revered God in Nature. In the sacred groves of Athens he taught to young and old that God was one and the soul of man immortal, and warned them that if they would become judges of others they should first prepare themselves by learning to obey the laws themselves.

The next was Confucius, who read and interpreted to the people of Ancient China the great laws engraved by the finger of God in everlasting letters, upon the pages of the many-leaved book of Nature. Justice is Equity, and equity is to render to every man that to which he is entitled. He, who would stand above the ordinary level of man must be exempt from prejudices and self-conceit and obstinacy, and be governed by the mandates of justice alone.

Let doubt of guilt be acquitted; and presumption of innocence be solid proof. Do thou strive to live and act, to obey and govern, and thou, too, mayest live in the good opinion of men after thou art dead, and thine influence may make thee, too, a King over the minds of men.

Minos, the law-giver of Crete, taught the Cretans that the laws which he enacted by Zeus the Father, like all true and righteous laws, and all human justice, are but developments of that eternal and infinite justice that is of the essence of the Deity. Woe unto thee if, being thyself vicious or criminal, thou dost assume to judge others.

It was Zoroaster whose words became law to the Persians, and who said : "He alone is just who is charitable and merciful in his judgments, and he alone is wise who thinks well and not evil of other men. Study, therefore, the dominion of thyself and quiet thine own commotions."

Moses was the law-giver of the Israelites. He was initiated into the mysteries and wisdom of Ancient Egypt, and that wisdom dictated the statutes by which Israel was governed. He said : "Ye shall do no unrighteousness in judgment; ye shall hear the small as well as the great; ye shall not fear the face of man, for judgment is of God."

The candidate is then called upon to behold the monogram of the greatest Law-giver that has ever come among men, and to listen reverentially to his teachings :

"If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. But if ye forgive men their trespasses your heavenly Father will also forgive you."

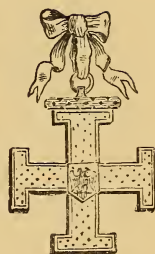
"With what judgment ye judge, ye shall be judged."

“ If thy brother trespass against thee, rebuke him, and if he repent, forgive him.”

Thus have been recited the lessons of immortal wisdom once uttered by mortal lips that have long since been silent; through those lips God spake unto men, and of Him alone cometh all wisdom. Let us not suffer the principles of this degree to be sullied or dimmed by injustice, inhumanity, or impurity.

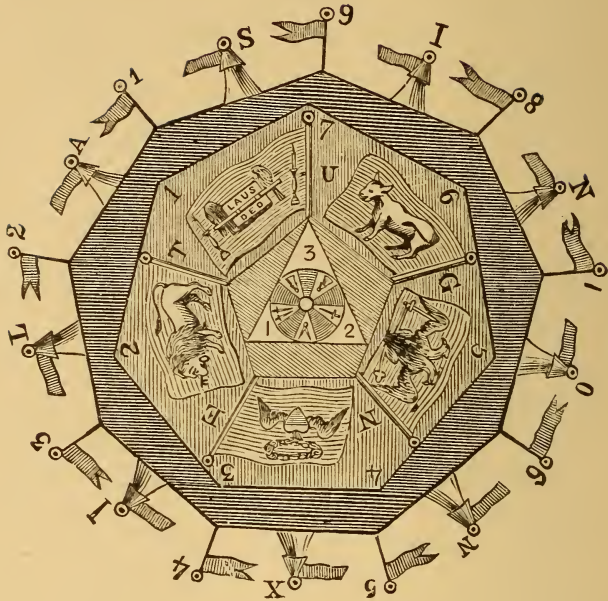


THIRTY-SECOND DEGREE.



Sublime Prince of the Royal Secret.

MASONIC CAMP.



A Masonic Camp is a nonagon, enclosing a heptagon, which encloses a pentagon, and that an equilateral triangle and that again a circle. Within the circle is a Saint Andrew's Cross.

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THIRTY-SECOND DEGREE.

SUBLIME PRINCE OF THE ROYAL SECRET.

This degree is the military organization of the order. The candidate is supposed to enter a camp, which is a nonagon enclosing a heptagon, which incloses a pentagon, and that an equilateral triangle, and that again a circle, the external lines of which form a figure in Geometry, and on each side of this figure is a tent with a flag and pennon, each of a different color from the others; and each tent is designated by a letter. Each represents an entire camp, and the several sides of the nonagon are assigned by our rituals to the Masons of the different degrees from the 1st to the 18th, as follows :

I.: Flag and pennon blue. That tent indicates the camp of the Apprentices, the Fellow-Crafts, and Masters of Symbolic Masonry, and Volunteers, 1st, 2d and 3d degrees. The Commander, Ezra.

N.: Flag and pennon green. That tent indicates the camp of Secret Masters and Perfect Masters, 4th and 5th degrees. The Commander, Joshua.

O.: Flag and pennon red and green. That tent indicates the camp of the Intimate Secretaries and Provost and Judges, 6th and 7th degrees. The Commander, Aholiab.

N.°. Flag and pennon red and black, in lozenges. That tent indicates the camp of the Intendants of the Building, 8th degree. The Commander, Jehoida.

X.°. Flag and pennon black. That tent indicates the camp of the Knights-Elect of Nine, Elect of Fifteen and Sublime Knights Elected, 9th, 10th and 11th degrees. The Commander, Paleg.

I.°. Flag and pennon black and red. That tent indicates the camp of the Grand Master Architects and Knights of the Royal Arch, 12th and 13th degrees. The Commander, Joabert.

L.°. Flag and pennon red. That tent indicates the camp of the Grand Elect, Perfect and Sublime Masons, 14th degree. The Commander, Nehemiah.

A.°. Flag and pennon light green. That tent indicates the camp of the Knights of the East, or Sword and Princes of Jerusalem, 15th and 16th degrees. The Commander, Zerubbabel.

S.°. Flag and pennon white, sprinkled lightly with crimson. That tent indicates the camp of the Knights of the East and West and Knights of the Rose Croix, 17th and 18th degrees, The Commander, Malachi.

On each of the external sides of the pentagon is a standard, each designated by a letter, and each supposed to indicate the camp of a corps of Masons occupying a side of the pentagon, viz :

U.: Field gold ; on it is a black ox. Motto at the base "*Omnia tempus Alit*" (Time gives growth and strength to all things.) Around this standard are stationed the Grand Pontiffs and the Masters Ad Vitam, 19th and 20th degrees. Standard Bearer, Amariah.

G.: Field green ; on it is a black eagle, with two heads, with an imperial crown of gold resting on both heads, holding in his dexter claw a sword point in base ; and in his sinister claw a bloody heart. Motto at the base, "*Corde Gladio Potens*," (Mighty of heart and with the sword.) Around this standard are stationed the Knights Noachite or Prussian Knights and the Princes of Libanus, 21st and 22d degrees. Standard Bearer, Garrimont.

N.: Field silver ; on it is a flaming heart, with black wings, with a crown of laurel thereon. Motto at the base, "*Ardens Gloria Surgit*." (Inflamed with glory it ascends.) Around this standard are stationed the Chiefs of the Tabernacle and the Knights of the Brazen Serpent, the Princes of the Tabernacle, 23d, 24th and 25th degrees. Standard Bearer, Mah-Shim.

E.: Field blue ; on it is a golden lion, holding in his mouth a key of gold, and a gold collar around his neck, with the figures 525 on the collar. Motto at the base, "*Custos Arcans*," (Keeper of the Secret), and in some rituals, "*Ad Majorem Dei Gloriam*," (To the greater glory

of God.) The latter is the motto of the Jesuits. Around this standard are stationed the Princes of Mercy, the Commanders of the Temple, and the Knights of the Sun, 26th, 27th and 28th degrees. Standard Bearer, Aholiab.

T.: Field purple; on it the Ark of the Covenant in gold, between two green palm-trees or two lighted candlesticks of gold, motto at the base, "*Laus Deo*," (Praise be to God.) Around this standard are stationed the Grand Scottish Knights of Saint Andrew and the Knights Kadosh, 29th and 30th degrees. Standard Bearer, Bezaleel.

At the angles of and inside the triangle are supposed to be encamped the Grand Inspectors Inquisitors Commanders, and the Princes of the Royal Secret, with such Knights of Malta as, having proved themselves true and faithful, may have been received among them.

During the ceremonies of the degree, the necessary explanation of the external features of the camp are given, and the candidate's memory is briefly refreshed as to the characteristics of the several grades, whose standards float over the camp, to aid him in understanding the meaning of the whole.

The first degree shows us man, such as nature has made him, with no other resources than his physical strength.

The second degree teaches the necessity and holiness of labor, and consequently of knowledge.

The third degree teaches us that our unavoidable des-

tiny is death, but at the same time, in the ceremony and in the very name of Hiram, it shadows forth the great doctrine of another life and the immortality of the soul.

The fourth grade teaches secrecy, or silence ; the existence of one God and the relations existing between man and his heavenly Father.

The fifth grade teaches us the love of God for the human race, and the magnitude of the Divine Attributes, and that we should pay due respect to the memory of a deceased brother.

The sixth grade teaches that we should not offend a brother by prying into his secrets unnecessarily, and the criminality of eaves-dropping.

The seventh grade teaches justice, as the necessary consequence of the relations between God and man, and that we should render justice to all men.

The eighth grade teaches the necessity of order in all of our works, and that we should apply ourselves with zeal and energy to whatever work may be allotted us in the Temple.

The ninth grade teaches us that no one has the right to take the law into his own hands and that true Masonry discountenances all acts of violence.

The ninth, tenth and eleventh are symbolic and allegorical ; they show that our Grand Master Hiram was the symbol of Truth and rational liberty, physical, intellectual

and spiritual, and that by his enemies were symbolized ignorance, falsehood and superstition.

The twelfth grade teaches that by labor alone we can attain happiness for our fellow-beings and ourselves.

The thirteenth grade teaches us to redouble our zeal in the cause of Freemasonry, charity, and friendship toward our Brethren.

In the fourteenth grade we received the reward of our labors, and were taught that God was no longer to be feared, but to be loved with all our hearts, minds, souls and strength.

The fifteenth grade teaches hope and faith in the new era.

The sixteenth grade teaches us to endeavor to reconcile all differences and disputes between our Brethren; to be courteous to all men and to lead an honest and irreproachable life.

The seventeenth grade teaches the doctrines which John the Baptist preached in the wilderness, wandering in the desert in darkness, and waiting anxiously for the promised Light.

In the eighteenth grade, Truth burst upon us in all its glorious effulgence. The three Pillars, Wisdom, Strength and Beauty, of the symbolic degrees, were changed to Faith, Hope and Charity, and the new law was promulgated, "Peace on earth, good will towards men."

The nineteenth grade teaches that as true apostles of truth and rational liberty, we should endeavor to enlighten our less informed Brethren.

The twentieth grade teaches us how to govern and preside over our Brethren when it shall please them to select us to do so.

The twenty-first grade teaches us to give just and upright judgment, to look upon our Brothers' deeds with charity, and weigh impartially their statements, to be merciful and compassionate.

The twenty-second grade teaches us to disseminate the blessings of education.

The twenty-third and twenty-fourth grades refer especially to the form of service, furniture, dress, etc., etc., in K.: S.: T.:

The twenty-fifth grade is founded upon an incident in sacred history. The substance of its teaching is, that we should not lose our faith in God, even in the darkest hour of adversity.

The twenty-sixth grade is philosophical and inculcates the purest morality. The grand symbolic idea taught is the mystic power expressed in the triune numbers.

The twenty-seventh degree relates almost exclusively to the history and doctrines of the Templars.

The grand idea taught in the twenty-eighth degree is Truth, the great central sun of the Masonic system.

The twenty-ninth grade is founded on the Chivalric Masonry of the Crusades, and gives a history of the events which led to the union of the Chivalric Orders with Freemasonry. In the ceremony the candidate's faith is tested, and he is taught the important lesson of devotion and fidelity to his trust.

The succession of our grades and the intermingling or parallelism of those which are Chivalric with those which are Philosophical, shows us that Masonry is practical, and requires that a practical use should be made of Philosophical speculations. None of its lessons are without value. Everywhere it teaches us that the duties of life are to be done, and that we are to do them, everywhere making way with the errors that infest the world and supplying their place with truths radiant from heaven.



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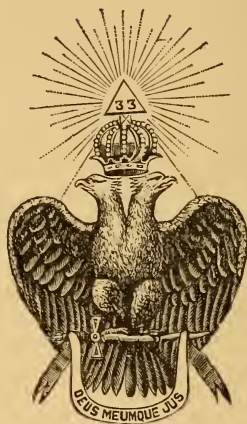
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THIRTY-THIRD AND LAST DEGREE.

Sovereign Grand Inspector General.

Ad Universi Terrarum Orbis Summi Architecti Gloriam.



Unio Toleratio Robur.

THIRTY-THIRD AND LAST DEGREE.

SOVEREIGN GRAND INSPECTOR GENERAL.

The Assembly is styled a Supreme Council, only one of which is allowed in any country, except the United States, where there are two—one in the Northern and one in the southern Jurisdictions. The Northern, of which this district is a part, is composed of the following states :

Maine,	New Jersey,
New Hampshire,	Pennsylvania,
Vermont,	Ohio,
Massachusetts,	Illinois,
Rhode Island,	Indiana,
Connecticut,	Michigan,
New York,	Wisconsin.

“The Thirty-third degree, or *Inspector General*, being mainly executive in its character, and but seldom conferred, it is not deemed essential or for the benefit of the Brethren generally to introduce any portion of its lectures here.

It is conferred as an Honorarium on those who for great merit and long and arduous services deserve well of the order.”

